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THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE PRIMATE'S BILL IN THE HOUSE OF COMMONS.

Thursday night's debate in the House of Commons on the motion for the second reading of the Archbishop's Bill for the Regulation of Public Worship, was, perhaps, the most remarkable we remember to have taken place. It will be looked back upon, not many years hence, as a singular historical curiosity. It was the first serious attempt at the reconstruction of the Established Church and the readaptation of its machinery to the spirit and wants of the present age. The religious earnestness of those who took part in it, the intellectual ability which most of them displayed, and the evident self-restraint which governed their expression of opinion and sentiment, did credit to the first deliberative Assembly in the world. The singular feature of the debate, however, was the utter confusion of mind which characterised both those who were in favour of the bill and those who were against it, in regard to the proper basis upon which the reconstruction should proceed. All concurred in the acknowledgment that "something must be done." The anarchical state of what is called the National Church is such as imperatively demands remedial treatment of some sort. The question is of what sort it shall be; and it is a question of supreme moment. For it is impossible that Parliament should be blind to the conclusion that the experiment which it is invited to try is no isolated act, but the beginning of a process the further stages of which must be in accord with that which is taken in reference to the measure now before the House. Innocent as may be the appearance of the Bill, as it was brought down from the House of Lords, it necessarily contains in itself the germs of a new politico-ecclesiastical system. The ferment it has already occasioned is but a faint prelude of that which, whatever may be its fate, it will hereafter excite. The measure itself may be defeated by delay, or even by a direct vote; but, whether defeated or passed, the introduction of it to the Legislature has initiated a conflict of opinion and feeling which is not likely to cease until Truth shall be advanced to a position of victory.

We have hinted at the confusion of mind which characterised the speakers on both sides. It could not have been otherwise. The object of the Bill is to cheapen and strengthen the procedure of law, with a view to regulate within the Church of England the public worship of Almighty God. That object is not only an anomalous one, but it is one which, in the end, will turn out to be impracticable. If there be any engagement wherein men seek to think and feel and act in common, in regard to which the utmost freedom of spirit is indispensable, it is surely when they unite together to offer their devotions at the footstool of the Throne of the Supreme. There, and in that engagement, all should be spontaneous. If there be, as there must be, that observance of discipline which is necessary to order, it should be of the kind intimated by the Apostle when he said that "the spirit of the prophet was subject to the prophet." Love, which resists all external restraint, may, indeed, impose upon itself that restraint which is needed for its own highest development. The voice which goes up to God for the expression of suitable sentiments to Him from any assembly of worshippers, must go up freely from the minister, and must be freely acclaimed by the congregation he leads. For public worship is a Divine institution, spiritual in its nature, spiritual in its object, spiritual in the means which it employs. It cannot obey civil law, nor regulate itself in accordance therewith, without ceasing to be what it is first intended to be—a free-will offering to God. The element introduced by law, whether it be cheaply administered or not, is a contradictory element, antagonistic, incapable of becoming blended—nay, of coming in contact—with the movement which it essays to govern. Mr. Gladstone saw this clearly enough when he called for the widest tolerance of variety and local usage in the worship of the Established Church. His splendid declamation derived its ardour and its force from the truth which it embodied. "Let not the Ark of God be touched by profane hands," was the purport of his passionate argument—"Meddle not with the decisions of conscience in its intercourse with Heaven." There is reason in this plea—the deepest reason—reason which carries with it irresistible conviction even to unwilling minds.

But then, Mr. Gladstone and those who think with him neutralise their advocacy by insisting upon the expediency of giving to a divine institution a basis of Parliamentary law. He says he is "no idolater of Church Establishments." Perhaps he is not. Nevertheless he accepts a National Church as a powerful as well as useful instrument for the furtherance of spiritual truth. He is bound, therefore, to look at what we may call the secular side of the arrangement. He is especially so bound as a statesman. Sir William Harcourt's reply to him was as unanswerable from the national side of the question, as his own speech was from the spiritual. Where the nation richly endows the clergy, gives them a superior status, allows them to organise their system, lifts them above the Free Churches of the land, and treats them as the "only authorised expositors of the revealed will of God"—the nation is bound, for its own sake, to trace out with distinctness the legal limitations within which it desires its influence to be applied. It must maintain its own supremacy. It cannot permit its gifts to be used at will for the defeat of its own purpose. And if it have laws applicable to the clergy, and to the celebration of Divine worship, it ought to enforce them, and enforce them by as swift, as stringent, as inexpensive a process as it can devise. This may be characterised as persecution. No doubt it is, for it is an affront and a humiliation put upon the conscience. But then a National Church implies persecution—to this extent at least, that the members of it shall submit the individuality of their conscience to the dictates of law. Would Mr. Gladstone persuade the nation to allow itself to become gradually, visibly unprotestantised? Would he claim for the priesthood a spiritual despotism covering the whole extent of secular life? We answer, no. Far as he has gone in sacerdotalism and sacramentarianism, he yet would trace the line of demarcation between the two extremes, somewhere or other. For, even according to his view of things, the laity have rights as well as duties; rights which can only be enforced against clerical encroachments by law.

Here, then, is the dilemma to which the supporters of Church Establishments are inevitably exposed. Would they have Divine worship a spiritual institution in its true sense?—they must give unrestricted liberty to those who lead and those who join in it. Would they, on the other hand, define the purpose for which they would bestow legal emoluments and privileges upon the clergy?—they must devise and enforce legal regulations. But the two things are utterly incompatible, and no man can persistently hold to both. There is reason and right on the one side, as there is on the other. The House seemed to see this—dimly, it is true, and beset with much perplexity. Every speaker who took part in the debate (with perhaps the exception of Mr. Leatham, whose able speech we give *in extenso*) was chargeable with, if not conscious of, palpable inconsistency. The fact is, every one of them started upon a self-contradictory hypothesis—namely, that love, which is the very substance of religion, may be regulated by force, which is the essence of law. It is curious to observe how they groped about in the dim twilight for a tenable position, and how, whichever side of the question they took, all were right and all were wrong. The truth will dawn upon them by degrees. They must have one of two things—either a National Church strictly regulated by law, which is, after all, but a form of persecution, or a spiritual institution left by law to its own freedom, which is irreconcileable with State privileges, immunities, honours, and emoluments. They will have to choose between the two, and whichever line they take will lead them swiftly to disestablishment.

MR. GLADSTONE AND THE LIBERTIES OF THE CONGREGATION.

Pleased as we shall be to witness the equality of all religions before the law, we also desire to see that consummation brought about in the best manner, under the most advantageous prospects for Protestantism, as well as in the interests of political equity and religious freedom, and with the least possible amount of injury and shock to the feelings and even prejudices of our fellow-countrymen. The *Spectator* and the *Saturday Review* may believe it or not, as they prefer, but the advocates of Liberation have not sunk so low as to look upon the present complications within the Church of England simply from the standpoint of political partisans.

We, therefore, venture to think that Mr. Gladstone's speech on Thursday last opens a new

chapter in the history of this great controversy. In the minds of Nonconformists his wonderful address will create two opposite currents of thought. He cries aloud to all England, "I contend for the liberties of the congregation!" And this is a cry which will command a ready and sympathetic response from the millions who have purchased that freedom at the price of secession. All real freedom, political or ecclesiastical, must be based on local liberty. Independency is only the historical name given to a truth learned in trouble and proved by the experience of centuries. If in civil life you abolish municipalities, and local authorities, you found a tyranny, not a Government. If you abolish all local choice in religious congregations you found a system, which, to be consistent, ought to end in the Popedom. It is not wonderful that among the vast and varied ranks of adherents to the Church of England there has arisen at length a demand for congregational freedom. We hail it as one of the healthiest symptoms of the time. The old soporific influences of a stupid uniformity prescribed by law can never again paralyse the energies of the Church. When such voices as Mr. Gladstone's declare their revolt against the ancient reign of drill and dulness, it is certain that the day of deliverance is at hand. National Church union is really strength only when it strengthens the congregation. That union, the strength of which is derived from the sacrifice of the liberties of the congregation is the strength of some illegitimate secular or sacerdotal authority. Whenever religion in the congregation is reduced to the condition of simple conformity with the prescriptions of some central power, whether in doctrine or in ritual, the reality of life is sacrificed to the form. Mr. Gladstone's impassioned advocacy of the freedom of the local assembly is nothing less than the beginning of a glorious future for all that is noblest in the Church of which he is so bright an ornament.

But his demand will carry him further than he at present believes; for such liberty as he desires we are entirely assured will prove to be incompatible with the existing system. A Church which is established, must be "established by law," and law by its very nature requires substantial uniformity. A legal administration may wink at a certain number of divergences from its strict letter, and still continue its rule in essentials by force of custom over a population. But when the tolerated divergences exceed in number and importance the points of agreement and uniformity, then the reign of "law" is at an end. Much more when by process of time, by changes of thought, by the necessities of mutual toleration, the whole system of the institution established by law has become a heap of practical illegalities, a confused mass of exceptional contradictions to the letter of the statutes and standards, then no earthly power can hinder the action of that highest of all laws which brings such a honeycombed structure to the ground. And this is very nearly the present condition of the Church of England. There is not one single doctrine, there is not one single rite or ceremony, respecting which there has not grown up some bye-law allowing of divergence, or contradiction of the original statute of uniformity. To speak of such a system "as established by *law*," is to make a mockery of that sacred name altogether. Still worse, it is to undermine the whole authority of legislation over a nation—by presenting the ever-present spectacle of illegality and prescriptive rebellion in that very department which ought to offer the most brilliant example of obedience and order. The price, therefore, which members of the Church of England must pay for the inestimable blessing of the "liberty of the congregation" is eventual disestablishment. The Archbishops' Bill is an attempt to undo the work of the last forty years by setting up in fact a new system of tests to be settled by an ecclesiastical judge. The remedy comes too late. Men have tasted the sweetness of freedom and of local independency, and they will not sell their birthright for a mess of pottage. Mr. Gladstone thinks that the evil day may be postponed by acting on the lines described in his six resolutions. But he has opened floodgates through which will rush a tide too strong for any such wicker-work obstacles. The inevitable result was foredoomed on the day when the Committee of Privy Council condoned Mr. Gorham's offence of non-natural dealing with the law of Subscription, for then followed in all fairness the corresponding "toleration acts" for the Broad Churchmen, and for the Anglo-Catholics; and now at length the differences exceed the uniformities in such a measure as to involve the speedy removal of the mockery of a *legal* establishment. No one will seriously contend for the establishment of the Church without law; no one can expect the establishment of the Church under a new law; and there remains but one other alternative, the disestablishment of a Church which no law can bind, because the local congregations have resolved to think, and to think differently, for themselves.

The painful process of internal controversy by which this result will be reached, is not one which can afford any delight to a fair and truly Christian spectator. Centuries of artificial prerogative and repose must now be compensated by an age of discord, but even this trial may be welcomed if truth and justice win the final victory. The evils of controversy are all transitory; its benefits are all permanent. There is no logical resting-place offered by Mr. Gladstone's proposals. Doctrine and ritual are so inextricably interwoven, that the disputes about one will bring on disputes about the other in every locality. There is no party strong enough to impose a *modus vivendi* on the residue. The case of the English Church resembles that of the French Parliament. Matters are approaching a dead-lock. The authority of the law must be maintained in the whole area of its administration, and if the Church is to retain legal privileges it must obey law. Parochial liberty in this case signifies defiance of the central power. "If you will have this, you must have that." Providence sets before the Church of England, establishment and general obedience; or disestablishment and local freedom. She must now shortly choose between a new Act of Uniformity, or her own final enfranchisement. We do not underestimate the troubles involved in the choice of the latter alternative; but we believe they will be far less than in the choice of the former. The breaking-up of the Establishment offers the best prospect of the local union of Protestants, of the absorption of needless sects, of the union of social ranks in local church communion, and thereby of more effectual opposition to the sacerdotal superstition which seems to threaten Europe a second time with its despotism. But all this is the work of time, and we are not among those who would counsel rash or violent measures in dealing with interests so vast, so ancient, and so sacred in the estimation of millions.

ECCLESIASTICAL NOTES.

No one seems to know what Convocation has done during the sittings of last week; and yet no meetings of Convocation, from the time that it was first established, are likely to have such important issues as those which have just been held. We will attempt some summary of what has been done. Both Houses met last Tuesday, on which occasion the Letter of Business from the Crown was read. That Letter indicated the subjects which Convocation might discuss. It authorised it to consider the subjects referred to in the fourth report of the Ritual Commission relating to the rubrics, orders, directions for regulating the course and conduct of public worship, the administration of the Sacraments and the other services contained in the Book of Common Prayer, and "after mature debate, consideration, consultation, and argument, to present to us a report or reports thereon." We take the proceedings of the Upper House after receiving this Letter, first. It was at once moved (by the Bishop of London) that the House should proceed to consider the rubrics in the order in which they stood, whereupon the Bishop of Lincoln moved an amendment to the effect that the House should address itself to two essential points first—viz., the position of the celebrant in saying the prayers of Consecration, and the ornaments rubric (relating to vestments). We have no space to summarise the discussion upon this point, but the result was that the Bishop of Lincoln's amendment was rejected by 7 to 5 (so that there were only thirteen bishops, including the president, in the House) and that the original motion was carried.

This was an important motion—for it substantially involves the reconsideration of the whole Book of Common Prayer. The House then proceeded to take the rubrics one by one. The first related to daily service in the Church, and it was resolved that "the directions concerning the daily use of the Church services are retained not as an indispensable rule, but as a witness of the value put by the Church on daily prayers and intercessions, and on the daily reading of the Scriptures." The duty of daily service, therefore, was given up. Next came the rubric on ornaments (or vestments), when the Bishop of London moved that its consideration be postponed, when the Bishop of Lincoln moved an amendment in favour of the rubrics of Edward VI. The Bishop of London's resolution was rejected by 8 to 3, and ultimately—next day—a committee was appointed to prepare a report on the ornaments rubric, which, on the following day, reported that the ornaments rubric was of difficult and doubtful interpretation, and that it was most desirable that it should be replaced by a rubric which should clearly define what dresses and ornaments by the ministers should be permissible in the Church of England. This report was adopted. After it was adopted, the Bishop of Lichfield moved a resolution the substance of which was that it was desirable that the use of a distinctive dress be permitted in ministering the Holy Communion, but only at such places and upon such conditions as shall be hereafter approved by lawful authority. After a long debate this resolution was adopted, and the whole matter was referred to a select committee. The Upper House was then adjourned to September 8—when, of course, it will not meet. Nothing, therefore, has yet been accomplished by this House.

Next let us take the Lower House. We are obliged to put aside speeches—even such speeches as those of the Dean of Westminster and Archdeacon Denison—and content ourselves with a statement of what has actually been done. The first motion related to the reappointment of a committee on Ritual, and ultimately it was resolved, by 53 to 15, that, in the event of the appointment of the committee, it should be an instruction to report as early as might be upon the ornaments rubric and the rubric bearing upon the position of the celebrant. This, it will be seen, was in direct opposition to the resolution of the Upper House upon the same subject. Next, the following resolution by Prebendary Joyce was carried by 147 to 18:—

That this House, being of opinion that the "Ornaments Rubric," and "the Rubric before the Prayer of Consecration," are capable of such an explanation as might tend to promote the peace and stability of the Church, request his grace to direct the appointment of a committee of this House to take into consideration the report of the Lower House of the last Convocation on ritual, with a special view to the two rubrics above referred to, and to report thereon.

The Dean of Westminster then proposed a relaxation of the rubrics concerning the daily service, the exhortations in the commencement of the Communion-service, the Creed of St. Athanasius, sponsors in Baptism, the public use of the Catechism in Baptism, the mode of administering the Communion, the use of the Prayer for the Church Militant, the use of the Communion-service, and the celebration of evening communion, but this he ultimately withdrew. The resolution of the Upper House relating to the rubrics was then taken into consideration, when Archdeacon Denison moved an amendment in favour of delay, which was carried by 42 to 29. On Thursday Canon Miller brought forward a motion in favour of Convocation reform, and this subject occupied the whole day as well as nearly the whole of the next day; and it was ultimately resolved, "That this House is of opinion that a fuller representation of the parochial clergy in Convocation is much to be desired." On the same day the following important resolution was carried without debate, as an instruction to the committee on rubrics:—

No forms of prayer and praise shall be said or sung, and no rites or ceremonies shall be used in any cathedral, parish, or district church, but those forms, rites, and ceremonies which are set forth and contained in this book, except such anthems or hymns as may be set forth by authority, or may be allowed by the ordinary. And here it is to be noted that such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of England by authority of Parliament given in the second year of the reign of King Edward VI., that is to say more particularly, "In the saying or singing of matins and evensong, baptising and burying, the minister in parish churches and chapels annexed to the same shall use a surplice." And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministration, he shall have upon him beside his rochet and chimere, a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain. And upon the day and at the time appointed for the ministration of the Holy Communion, the priest that shall execute the Holy Ministry, may put upon him the vesture appointed for the ministration, that is to say, a white alb plain, with a vestment or cope. And where there be many priests or deacons, then so many shall be ready to help the priest in the ministration, as shall be requisite, and shall have upon them likewise the vestments appointed for their ministry, that is albes with tunicles; nevertheless, in the ministration of the Holy Communion the ministers may use a surplice. Bishops, priest, and deacons may also wear, with their respective vestments, a black stole or scarf, with the hood of their degree in any university. In the reading of lectures, or in sermons, he that readeth or preacheth may use a black gown with his proper hood. No minister shall use any covering for his head in any of his ministrations but a black round cap fitting close to the head, of silk or velvet. When the priest hath ordered the bread and wine for consecration, he standing before the table, or at the north end or side thereof, so as to break the bread and take the cup into his hands in the sight of the people.

After this the Lower House adjourned to Sept. 8, but it is stated by the *John Bull* that the committee

on the Rubrics has resolved to consider, first, the position of the celebrant at Communion, and has, by a large majority, accepted the principle of sanctioning "either position"—that is to say that a clergyman may be a "priest," or not a "priest," as he may choose. A motion was also carried to revise all the rubrics of the Communion office. It is quite clear, therefore, that the Upper and Lower Houses are not in accord; that little has been really done yet; and that we must wait until next year for the fruits of the "Letter of Business."

The extent to which Churchmen have excited themselves upon the Public Worship Regulation Bill may be gathered from the correspondence columns of the *Guardian* of last week, which are full of deprecatory criticism. Canon Bright leads the way in a letter to which the *Guardian* feels bound to reply; but after reading both, we should say that, from the High Churchman's point of view, Canon Bright holds the stronger position. He charges against the bill that it has a distinctly one-sided *animus*, and that while the law is legally declared not to be "final," it is premature to enforce the law. An "Archdeacon" sends a series of objections to the bill; the Rev. C. R. Harrison hopes that it may now fail; Mr. Burgess protests against it all round; "B. D." declares that it will stimulate and strengthen Ritualism; another correspondent protests against the judge's salary and expenses being taken from the funds of the Ecclesiastical Commissioners; the Vicar of Chipping Sodbury says that the bill is already "self-condemned," but adds something with which we can sympathise—

Be the issue what it may, let us remember, for our quietness and assurance, that the destinies of the Catholic faith are in higher hands than those of Parliaments or Convocations, and that the Holy Spirit, who watches over the truth, is able to overrule for good all apparent and transitory evils—yea, even persecution itself, if need be, for the strengthening and purifying and exalting of the Church of God.

The rector of Hordley equally protests, while Mr. F. H. Dickinson draws up a long indictment beginning, "I hope the House of Commons will throw out this bill," and going on to say:—

We ought to combine and not separate them. If we must have the one or the other, I may appeal to every religious-minded man without fear to make his choice. We must have the passive resistance which has been denounced as rebellious. And this rebellion must succeed. It was just after such a rebellion, when all the churches, and Bibles, and Prayer-books of the Roman world had been burnt, that Christianity triumphed over heathendom. It is not our duty to denounce such rebellion.

High Churchmen are in their stirrups, but, when this bill is passed, as it will be, the stirrups will be taken off and we shall hear nothing more. Great cry and no wool—that is the uniform history of Church agitation.

It will be seen that the Scottish Patronage Bill has passed a second reading, and, we must say, by an unexpectedly large majority. The speaking in the debate of Monday was peculiar. In substance the most valuable was the speech of Mr. M'Laren: next to it we should have classed that of Mr. Horsman, but we unfortunately find that, while the right hon. member spoke against the bill, he voted for it. The only Tory member who voted against it was Mr. Henley, and no doubt he did so upon old High-Church and Tory principles. One of the cleverest comments upon this measure is in an article of the *Daily Telegraph* of yesterday—a journal which has always shown its thorough acquaintance with Scottish questions, and especially Scottish ecclesiastical questions. Referring to Sir Robert Anstruther's speech, the *Daily Telegraph* well says:—

His second argument against the degradation of the Church to a sectarian institution is the answer to his laborious attempt to convict the Free Church and United Presbyterians of inconsistency because they are hostile to patronage, and yet object to the abolition of it in the Establishment. They are perfectly consistent. They do not object to the abolition of lay patronage; what they dislike is the attempt to abolish it in order to steal away their own members. They oppose the effort to give the Church of Scotland as much freedom as if she were a voluntary institution, and yet all the honour and the funds of an establishment. They would welcome the abolition of lay patronage if she would abandon the pomp and circumstance of her connection with the State. But they plainly warn her that she cannot be an Establishment and a sect at the same time, and that, if she should gain by Act of Parliament the freedom which her rivals have won by self-sacrifice, they will combine in an attempt to strip her of the national wealth and the national honours which she will then have usurped. And no impartial bystander can doubt that they will succeed. Under the guise of a reprieve, the bill, in fact, is a sentence of death.

We are crowded with further information as to the statistical position of the Scottish Establishment. The *Weekly Review*—the English Presbyterian organ—devotes an article to the recent returns of the communicants of the Established Church, which, as our readers know, gave the Established Church a communion roll of 446,346. The *Weekly Review* gives some illustrations of the value of these returns:—

For example, from St. Stephen's, Edinburgh, 2,040 communicants are reported, whereas the church will only hold 1,600 people. So also in the Tron Church of the same city, which has only 733 sittings, we are told that there are 1,224 communicants. Then in the church of South Leith, with its 1,200 sittings, there are said to be 2,506 communicants. But the city returns generally have to all who know the real state of affairs an exceedingly suspicious look. Such, we understand, is the state of public opinion in Scotland in regard to this matter, that nothing but a new return, made by impartial persons and according to stringent rules, or a thorough testing of the return just made, will give anything like general satisfaction.

Our contemporary adds that "we do not wonder at the laughter and astonishment with which they (the returns) have been received by the larger portion of the Scottish people." The *Northern Ensign* refers to the number of communicants in Caithness. There is a population, in one parish, of 7,400, and it is stated that there are thirty communicants of the Established Church out of all that population, which, says the *Northern Ensign*, is "outrageously above the existing fact"! The Aberdeen branch of the Scottish Disestablishment Association has published a special statement relating to this matter. This states that—

There are in the Parliamentary Burgh of Aberdeen, twelve Established Church places of worship, seated for 14,100 persons. The non-Established Churches have, within the same area, 50 places of worship, with 37,340 sittings—of which 22 places of worship, with 18,970 sittings, belong to the Free Church; 6 places of worship, with 4,890 sittings, to the United Presbyterian Church; and 10 places of worship, with 6,350 sittings, to the Congregational, Baptist, and Evangelical Union Churches.

Of the 12 Churches of the Establishment in Aberdeen, 6 are City Churches belonging to the Town Council as representing the community, who support the fabrics and pay the stipends of ministers, salaries of precentors, &c. The last annual return to the Town Council shows that these churches contain 8,109 sittings, whereof 5,556 are let, and 2,553 unlet; and it also appears from the public accounts of the city that, after crediting the Churches' account with seat-rents and income from some special endowments, there has been an average loss to the city for each of the last three years of 374*l.* 14*s.* If the surplus income from the dues for interment in the churchyard were deducted, this average would be increased to 445*l.* 4*s.* 7*d.*—to which has to be added a considerable sum as interest on money expended in the erection of some of the churches that does not now appear separately in the accounts.

The inaccuracy of the Parliamentary return is also exposed. An instance is given—

To take a single instance—by no means a solitary one—we find that the North Church of this city is represented in the return as having 2,228 communicants. From an official statement recently made to the Town Council as patrons and trustees, it appears that there are in this church only 1,483 sittings, of which only 890 are let.

Yet, upon a basis like this, the present bill is being pushed through Parliament.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

Mr. Gladstone has not disappointed us! I was aware a number of weeks ago that he intended to take part in the debate, and was in communication with friends in Scotland with a view to getting reliable information, and the speech he delivered on the 6th has tended greatly to revive the warm attachment which has long been felt for him by many on this side of the Tweed. Of course we see just as clearly as you do the faults of his character, and the defects of his administration, but a people such as the Scotch, with a strong flavour of ecclesiasticism, themselves like a statesman who is not ashamed to show an ardent interest in that unworldly institution, the Church; and although we believe and lament that the ex-Premier inclines too much to Anglicanism, we can never forget that he has put himself to the trouble to master the meaning of our Church history, and has more than once expressed his sympathy with us in our struggles for spiritual freedom. Mr. Disraeli may have pleased the Broad Church people by the off-hand way in which he dealt with the bill—a bill which he meant to force through the House by means of his mechanical majority, but the subject matter of which he neither pretends to understand nor care for—but I can tell you that among those men who happen to be a little in earnest, he has only succeeded in deepening the distrust of him which previously existed, while Mr. Gladstone is once more the object of something like the same enthusiastic admiration which he called forth in connection with the disestablishment of the Church of Ireland.

Some men are always seeing into the hearts of milestones, and the theory I see has been started that what was heard ten days ago was meant to be the rallying cry of a new advance movement. I don't for myself believe that: I fancy that the Member for Greenwich was not thinking of doing much more than delivering himself of his existing convictions upon a question of the hour. But I as little doubt that whether he meant it or not, he has struck the note of a new era. The Disestablishment of the Scottish Church has been, in a manner, formally made an item in the new Liberal programme, and you may rely on it, that now that the matter has been fairly started the grass will not be allowed to grow under our feet. I have been myself a little surprised at the promptitude with which the subject has already been taken up. In a small country town which I happen to know. Somebody proposed that a petition should be got up in favour of Mr. Baxter's motion, but it was soon discovered that no enthusiasm could be got up about that. It was then suggested that the petition might go in squarely for disestablishment and disendowment, and the thing was taken up at once and largely signed. I believe that this state of feeling exists throughout the country. The spirit has been evoked by the Patronage Bill from the vasty deep, and to lay it will now be impossible.

It is not much use my writing more on this subject, as before my letter reaches you the bill will have passed by the swingeing majority which a well-directed Tory Government can always command. But I may just say that, as I expected, the return of communicants in the Established Church is being riddled at a tremendous rate. A letter from Aberdeenshire appears in this morning's *Review* showing that the return gives to the Establishment therabouts considerably *more than the whole population*, and as it happens that there are a good many Nonconformists in that region, the mystery is what becomes of them. Taking the strength of the Church, however, at its own valuation, the fact has been established beyond all question that it has under its care hardly more than a third of the people, and we are all beginning to waken up to the idea that a Church, which is not any longer the Church of the nation, ought not to be recognised as the National Church.

The Free Church has just suffered a great loss in the removal of the Earl of Dalhousie. His loyalty to the communion of which he was a member was something wonderful. When any point of difficulty arose, in connection with which his advice was needed, he was always ready to take a journey of any length to be present at a conference. I have seen him arrive in Edinburgh post haste from Brechin Castle to attend a small church committee meeting, and his last services were strikingly illustrative of this devotion. Two days before the General Assembly met he was in his place in the House of Lords to hear what the Duke of Richmond had to say, and he then made a speech in the interests of the Church he represented. He then hurried back to Edinburgh, and was a constant attender of the Assembly, speaking there on a variety of subjects. While the Assembly was still sitting, the second reading of the bill came on in the Lords, and again the Earl, though old and gouty, rushed up to London, and showed himself on the watch for anything that might happen. He had had a stormy youth, and then had faults of which he never altogether got rid, but there are few peers whose career has been so beneficial in its influence, and there is no man of the same rank in Scotland who will be more missed.

THE REV. SAMUEL MINTON, M.A., has resigned the incumbency of Eaton Chapel, in the parish of St. George's, Hanover-square, which he has held since 1804. Mr. Minton, who belongs to the Evangelical party, has been for a long time past in the habit of preaching in Dissenting chapels.

The Right Rev. Thomas Carson, Bishop of Kilmore, Elphin, and Ardagh, died on Wednesday evening, at Portrush, Antrim, in the sixty-ninth year of his age. This is the second vacancy that has been created in the bishopric of this diocese by death since the disestablishment of the Irish Church.

THE LIBERATION SOCIETY.—Resolutions cordially recommending the Liberation Society to the increased support of their constituents have been adopted at the conferences of the following Baptist Associations:—North-West Lancashire, Yorkshire, Western Devon, Carmarthen and Cardigan.

CONVOCATION.—In a letter to the *Times* Sir William Harcourt says, "Of all the errors ever committed, I regard the revival of the activity of Convocation in our days to have been the most unfortunate in its consequences to the interests alike of the Church and of the State. The great statesmen of the past and half the present century had carefully kept closed the gates of the temple of that ecclesiastical double-headed Janus, and there was peace in the land."

THE CATHOLIC CHURCH AND ITS NOBLE RECRUIT.—The London correspondent of the *Leeds Mercury* says there is a rumour that a very rich nobleman who became a Roman Catholic a few years ago, is about to return to the Church from

whence he came, the reason assigned for his determination being the over-paternal interference with his conduct by the clergy of the creed he had adopted.

The Richmond Cemetery.—It appears that the Richmond Burial Board have adopted an amended scheme for the enlargement of the cemetery, lately the subject of much public notoriety. The dwarf wall, erected by the vicar some time since as a boundary separating the consecrated part from that intended for the use of Nonconformists, is to be taken down, and rebuilt about forty feet westward, taking in about half the plot intended for Nonconformists, and adding the same to the consecrated part, between which and the workhouse it is intended to plant a belt of trees, laying out the remainder as a recreation ground, and allotting a triangular plot of land adjoining the eastern boundary of the cemetery as a new burial ground for Nonconformists. The plan, which was adopted by fourteen to four, has been approved by the vicar.

A Poser.—The Pope is reported as saying:—"The United States is the only country where I am really Pope in the eyes of the Government. I am always afraid lest European governments shall oppose or control my acts, whereas I can freely send pontifical documents to the United States without fear of opposition on the part of its government." It is the utter divorce of the Church from the State that gives the Catholic Church, in common with all other religious denominations, perfect freedom in the United States. Why, seeing this, is not the Pope the champion of the same freedom in European nations? Why is he angry at losing the temporal power in Italy? And why, in every place where he has the power, does he deny to Protestants the freedom he claims for himself as the head of the Catholic Church?—*Christian Union.*

The Rev. J. B. Heard.—Perhaps most persons who listened to the paper submitted by the Rev. J. B. Heard, M.A., to the recent Liberation Conference, or who only read it in the newspapers, wondered how long it would be possible for him to continue a minister of the State Church. There were some, at all events, who felt assured that his secession could not be long deferred, and the event has shown that they were right, for Mr. Heard has resigned his position at Pinner, and his voice may already be heard in the pulpits of Congregational churches. We notice that he has been preaching at Union Chapel, Islington, for the Rev. Dr. Allon, and at Grafton-square, Clapham, for the Rev. J. Guinness Rogers, and that he is also to take services at the Weigh-house for the Rev. W. Braden. The Independents may well be glad to receive into their midst a gentleman of Mr. Heard's attainments and character; and it may be confidently expected that he will find his home amongst them, and very soon occupy an important sphere of pastoral labour as a Congregational Nonconformist.—*Christian World.*

The Ecclesiastical Conflict in Prussia.—The Emperor has informed the Minister of Public Worship that it is his wish that the new ecclesiastical laws shall be administered with lenity and forbearance. But unsparing rigour is to be applied wherever serious resistance is offered to the authority of the State. A Berlin telegram states that the documents found by the police at a domestic search in the house of Suffragan Bishop Janiszeski at Posen are of a highly compromising character, and threaten to involve him and other priests in serious difficulties. It is asserted that Ultramontane priests have incited workmen to strike against their employers. The Paris correspondent of the *Times* says that Bishop Martin, of Paderborn, who recently protested against the payment by one of his friends of a fine imposed on him by the German tribunals, preferring to undergo the alternative of imprisonment, has now incurred a fine of 200 thalers for the illegal appointment of a priest, and another of 18,000 for refusing to appoint six priests in the district of Brilow. The punishment is six weeks' imprisonment, and another tribunal has sentenced him to three months' detention in a fortress.

The Duke of Argyll and Mr. Gladstone.—A controversy in the newspapers between the Duke of Argyll and his late chief, Mr. Gladstone, is rather a curious political episode. The duke, whose forte is Scotch theology, is not satisfied with the observations of the latter on the Scotch Patronage Bill, and he attempts to show that Mr. Gladstone has been proposing what is generous but impracticable. It is impossible, he says, to offer terms which the Free Church or the United Presbyterians will accept. The latter are "voluntary upon principle and by dogma." "Any connection with the State would be an insult to them." "Out of the necessities of their position the leaders of the Free Church have become voluntaries." By them "terms are demanded which no State could or ought to give." The duke knows much about Scotch theology, and perhaps he speaks the facts. But what would be the harm of making the offer? The duke admits the idea is good; and might we not have better evidence that it is impracticable even than the Maccallummore's assertion? The bill does away with the chief grievance of Free Churchmen. The duke does not advert to the fact that it still further smoothes the way by giving extraordinary powers to the Church courts, and a trial—which would cost nothing and risk nothing—would be the best proof the idea was out of the question. Of course, the duke does not refer to those arguments of his chief which seem to conduct to disestablishment. But with all its discreetness his letter leaves a feeling that it is rather odd that the duke should be so eager to do nothing for those who he admits were always right, and are now declared to be so. The lawful heir is acknowledged and ordered off his own premises in one and the same breath.—*Echo.*

The Society for Propagating the Gospel in Foreign Parts in Madagascar.—A correspondent of the *English Independent* relates the following facts brought by the last mail, which in a very striking way illustrate the view taken in our recent article as to the probable consequence of sending a bishop to the capital of Madagascar:—A chief of considerable influence and power in Madagascar was recently expelled from the communion of a native church, at a village called Anosizato, for immoral conduct. After his expulsion, he first went to the missionaries of the Norwegian missionary Society in the capital city of Antananarivo, and sought admission to their church, and offered them his services. They said to him: "We can have nothing to do with you until you have been received by the church which turned you out." He then went to the Rev. Mr. Batchelor, the missionary in connection with the Society for Propagating the Gospel in Foreign Parts, residing in Antananarivo, and by this gentleman he was received forthwith. Surprised at this course of action, and thinking that Mr. Batchelor was acting in ignorance of the circumstances of the case, missionaries of the London Missionary Society and of the Friends' Foreign Mission Association waited on Mr. Batchelor, and detailed particulars of the character of the man and of his conduct which had led to his expulsion from the church at Anosizato. Mr. Batchelor informed them that he was already acquainted with much that they had told him. He justified the course he had pursued, and replied to the deputation who waited upon him saying, "God has put this man in my hands to convert." *Through the influence of this chief*, a church in connection with the Propagation Society has, within the past few months, been opened at the village of Anosizato, where for seven years a church has been in existence in connection with the London Missionary Society and the Friends' Foreign Mission Association, and from which not long ago this chief was expelled for immoral conduct. Thus has this wicked chief, expelled from a Christian church established by and still cared for by missionaries who have long been in the island, been knowingly received by another European missionary, and made the instrument of promoting the interests of the mission of the Propagation Society in the centre of the field long and, through God's blessing, successfully worked by others. Other letters from Madagascar have just reached me. The writer of one, speaking of the policy of the Rev. Mr. Batchelor, says: "He takes all the suspended and expelled members from our churches, and now has taken two young men, both of whom were expelled from the college for immorality, and one of these he has allowed to preach at his place."

Full-Blown Ritualism.—The foundation stone of the new church of St. Agnes, Kennington-park, was laid on Thursday by the Hon. C. L. Wood. The new church is to be erected on the site of a vitriol manufactory, and of which one of the buildings has now been converted into a temporary church. It will be of spacious dimensions, built of red brick in the decorated Gothic style, and will seat over 1,000 persons. The cost is estimated at 11,000*l.*, of which 5,000*l.* has been already subscribed. The Rev. T. B. Dover is the incumbent, and Mr. G. B. Scott the architect. The ceremony was commenced by a choral celebration of the communion in the temporary church. The building used for the temporary church is of the roughest possible description, the brick walls having been whitewashed, while the roof is of tiles. The altar, which is of large size, was elaborately decorated on Thursday with flowers and candles, while on the highest ledge above it was placed a crucifix of considerable size, the figure of the Savour in white on a black cross making it a prominent object. A quasi-chancel has been formed by the erection of choir-stalls, the clergy sitting throughout the service with their backs to the congregation. A luncheon was afterwards given, presided over by the incumbent of St. Agnes. In replying to the toast of "The Queen and Church," the Bishop of Bombay observed that we could not but feel that the Church in this land was in an agitated state. When one who had been Prime Minister said he was no idolater of Establishments, it was evident that the question of Establishment was coming to the front more and more, and the difficulty of maintaining the fabric greater and greater. He trusted that Church and State would be long united; at the same time, he could not but think the very preservation of the Church depended upon a greater recognition of her true claims. He believed that no one could watch the condition of things at the present time or see the elements at work without feeling the impossibility of maintaining that connexion unless each respected the rights of the other—unless the State cordially and respectfully treated the rights of the Church. In the evening the Rev. W. D. Maclagan, rector of Newington, and rural dean of the district in which the church stands, preached to a crowded congregation on "Worship," which ought, he argued, to be the main object of attendance at church, and especially at the great central service of the blessed sacrament. The preacher lamented that even among regular church-goers this duty is too much forgotten and neglected, as they go to church to pray and to listen to sermons, but too seldom for the purely unselfish purpose of adoring the Triune God. Before commencing his sermon, which he prefaced with the invocation, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," Mr. Maclagan, who was vested in cassock, surplice, and hood, put on a white stole embroidered with gold, which was placed on the pulpit desk, and after the sermon he put it off, and laid it again on the pulpit. The choir and clergy walked down and up the church in procession after the service, headed by the crucifer, who carried a large red cross. They sung hymns from the People's Hymnal, one of which referred to the Virgin Mary as "The mother of God."

Religious and Denominational News.

THE LINCOLN TOWER, CHRIST'S CHURCH, KENNINGTON-ROAD.

The memorial-stone of the Lincoln Tower in connection with the Rev. Newman Hall's new church—intended as an international memorial of the abolition of slavery—was laid by His Excellency General Schenk on Thursday, July 9, at four o'clock. For an hour previously a band had been playing British and American national airs, which, added to the profuse display of bunting, induced a large number of persons to assemble at the junction of the Westminster and Kennington-roads, although from the outside very little of the ceremony could be seen, and certainly nothing of the speeches could be heard. Within the enclosure were numbers of American and English citizens, for whom accommodation, such as the circumstances of the case would allow, was provided. A small platform had been erected for the speakers, which had to be vacated when the time for laying the memorial-stone had arrived; those who took part in the ceremony having to proceed to the part where the tower is to be erected, which, by the way, was some distance away from the platform. Amongst the principal persons who were assembled on the platform were—Mr. Benjamin Moran, Mr. Cyrus W. Field, Mr. Moncure D. Conway, Mr. W. Webb, Mr. John Glanville, Mr. Andrew Dunn, Mr. Piggott, Mr. G. B. Lincoln (Brooklyn), Mr. T. W. Russell (Hartford), Dr. J. J. Hayes, the American explorer; Mr. J. W. Nunn, the American vice-consul; Mr. G. Sauer, the Rev. Newman Hall; the Hon. and Rev. W. Fremantle, rector of St. Mary's, Bryanston-square; the Rev. G. M. Murphy, the Rev. De Kewer Williams, the Rev. J. Harrison, and Mr. Henry Vincent, &c., &c.

Before the formal proceedings connected with the laying of the memorial-stone commenced, the Rev. Newman Hall read a short explanatory statement, so that all present might fully understand the history of this Lincoln Tower. He said that at the close of the American war, which resulted in the emancipation of the slaves, some citizens of the United States meeting at his house suggested that a commemorative tower should be raised as a memorial of the abolition, and as a tribute to the people of England for their moral support and sympathy. They suggested that the tower should be erected adjoining the new church which was to take the place of the Surrey Chapel—a building always identified with the cause of freedom, and in which many meetings had been held to express sympathy with the oppressed. The idea was immediately taken up, and in the autumn of 1867, and again last autumn, he (Mr. Hall) visited America, preaching and lecturing in the principal States. He undertook this tour entirely at his own expense, and all the contributions raised were sent without any deduction to the Hon. W. E. Dodge, of New York, who acted as treasurer to the fund, and these sums, having been judiciously invested by Mr. Dodge, now amounted to about 3,500*l.* In order that the tower might harmonise with the structure it is to adjoin, and be more worthy of the name and event which it commemorates, the original plan was enlarged: the tower would now be two hundred feet high, and the stars and stripes would be inwrought on the stone, and the British Lion and the American Eagle will together ornament the angles of the tower. Mr. Hall stated that till about a week previously no public appeal had been made. Finding, however, that 1,200*l.* was wanting, he spent a day or two in the city, and he obtained subscriptions which left the debt at about 400*l.* Among the amounts given were 100*l.* from Mr. S. Morley, besides 700*l.* he had given before; Mr. W. E. Foster, 20*l.*; Mr. George White, 50*l.*; Mr. H. Lee (Manchester), 50*l.*; Messrs. Baring, 100*l.*, in addition to 400*l.* previously given; Mr. S. Peabody, 50*l.*, and Sir E. Buxton, 100*l.* Mr. Hall also read a number of apologies for non-attendance from, amongst others, Lord Shaftesbury, the Dean of Canterbury, Lord Aberdare, Sir Willoughby Jones, Bart., Sir Henry Havelock, Mr. W. E. Baxter, M.P., &c.

The company assembled then proceeded to sing two stanzas of the British National Anthem, and two of the American Anthem, generally sung on the national celebrations.

After this, prayers were offered by the Hon. and Rev. W. Fremantle, the Rev. Joshua Harrison, of Camden Town, the Rev. G. M. Murphy, and the Rev. Newman Hall; and then General Schenk proceeded to lay the stone, which simply bore the words, "Lincoln Tower." Mr. J. Glanville, the treasurer of the fund, handed him a silver trowel, a mallet made of American oak, and a square of American walnut. He declared the stone well and duly laid, amid loud cheers, and the audience then

sang the doxology and gave three cheers for the Queen and President.

On returning to the platform, His Excellency said :—

Ladies and gentlemen, the part assigned to me in the ceremonies of to-day has been in some senses a mechanical task, to see that the memorial-stone—the stone of the corner—is settled squarely and solidly into its place. It is not for me to address you, or to explain, or to remark upon the great interest which attaches to this memorial structure. That has been already done eloquently and more appropriately by another. I must be pardoned, however, if having discharged this duty, I thank the managers on this occasion for the honour they have done me in requesting my presence and participation. It is an honour which I know I owe to the accident of my official character, as the representative of the United States to the Court of Great Britain. As an American, though, as well as an officer of my Government, I felt that I could not decline an invitation which afforded me opportunities to join in doing honour to the memory of the martyred President whose name this building is to bear. (Cheers.) The name of Abraham Lincoln is not only historical now in my own country, but is destined for ever to command veneration, wherever humanity is respected, or sympathy given to the oppressed. (Applause.) Then also I am particularly happy in being able to comply with a request to be here, coming from my country's good and true friend, Mr. Newman Hall. (Cheers.) It is known to you all that this gentleman gave us constantly and unwaveringly his intelligent sympathy at a time when we were engaged in a great struggle to preserve the integrity of our Union, and at the same time to place our Union on a widened basis of human free- and equal rights—(cheers)—and when by the governing classes in this country we were not much loved—(a laugh)—certainly misunderstoodr—(hear, hear)—this our tried friend in those our dark days never failed to apprehend, the earnest predominant sentiment of the Government and the people, who regarded with horror the idea that slavery could be the corner-stone of a free republic. (Hear, hear.) No such corner-stone is this which we have laid to-day! The building which will rise from this foundation is dedicated to religion, to liberty, and to all the great principles of right which underlie and support your free institutions, and laws, and ours. Now I desire my English friends to feel that we are not only laying the foundation of a strong tower, but a foundation on which may rest also a building typical of a lasting friendship between our two countries —(cheers)—a friendship which we trust will live long, when the walls here to be erected shall have crumbled and fallen into ruin. (Applause.) On this tower, we are told, is to be a tall and graceful spire, and when we who participate in these scenes to-day shall all have gone to our last account, may that spire, finished and beautiful, continue to point to the common heaven which bends over two great liberty-loving nations—(cheers)—nations whose people worship the same God and read the same Bible in the same language! (Applause.) May it thus point ever as a silent but yet eloquent witness of an ever-increasing, cordial agreement between them.

The general resumed his seat amidst great applause.

After singing a hymn composed specially for the occasion, addresses were delivered by the Revs. Mr. Freemantle and De Kewer Williams, and Mr. Henry Vincent, the latter concluding a very eloquent address by saying—

If there was any meaning in any of the souls of those present on this occasion, it ought to be this—that, independent of this tower, and independent of this church, there ought to be created in the Conservative classes, in the Liberal classes, and in the advisers of the Crown, whether Liberals or Tories, and, above all, among the people, a sentiment of this kind—"Peace, loyal and orderly peace, with the United States of America"—(great cheers)—that the Anglo-Saxon race might ever be united for the purposes of divine truth and social progress, of intellectual training, and of political liberty. (Cheers.) He had no desire to disparage other nations, as he believed with the good men of France, the good men of Germany, and the good men of Italy; but, at the risk of being egotistical, he must say that there were no more high-minded, devoted friends of truth and liberty than there were to be found in America and England—(Hear, hear)—or wherever the English speaking race had established itself. Grave times were being now approached, however. Already the great question of Protestantism was forcing itself to the front; the attempt to revive the infallibility of the Pope, and the appeals made from Rome to the United States of America to strengthen an organisation that was fatal to all liberty, was a warning to the Protestants of England and America. The English Monarchy and the Republic of America should be one for free speech, an open Bible, free tongues, free books, free platforms, and free parliaments all the world over, and have none of that repression which sprung from ignorance and oppression. (Applause.) In conclusion, he said he trusted that the love of truth and the love of freedom would be handed down as a heritage to the children of England and America, of that glorious cause whose destiny was associated with Lincoln's life and Lincoln's death—the cause of free worship, the cause of free education, the cause of free labour and free government, which cause he commended heartily to their affections. (Great applause.)

The Rev. NEWMAN HALL then proposed a vote of thanks to General Schenk for his kindness in coming among them in order to lay the memorial-stone of this Lincoln Tower. He was glad that the honoured name of Lincoln had been referred to, as Abraham Lincoln had been, he regretted to say, much misunderstood in this country. He had taken some pains in America to explain, and he fancied with some success, that they, too, had misapprehended the English nation just as the English nation had misapprehended America. When at Richmond he had the honour of preaching to 3,000 negroes, he could assure them that he could hardly believe that he was addressing a mass of freed men and women in the capital of what had been the slave empire but a little while ago. (Applause.) He also visited the gaol of Richmond—not for criminals, but for slaves who had to be transferred from one owner to another, and who were put into that gaol for safe keeping until the time of the sale took place; and in that gaol there was a room devoted to torture, and when persons had slaves whom they desired to punish, and didn't like the trouble and unpleasantness of doing it themselves, they would send them there with a ticket that they were to receive so many lashes. Both men and women were thus put into that room, which used to be the torture-chamber; and yet when he visited it on this occasion, there was an American divine—a doctor of divinity—with assistants, diligently teaching a number of coloured young men the Bible and the rudiments of theology, to fit them to go and preach to their brothers and sisters the glorious Gospel, which made men free indeed. He had, however, risen to propose a vote of thanks to his excellency, and he could say that he was a "general," not simply by title, but by valiant deeds, for he had fought throughout the war; he had been in the thick of the fight, and if one of his hands was disabled, it was an honourable disabling, for he was wounded in the fight. (Applause.) General Schenk had battled for freedom in diplomacy, and he had battled for freedom in the field, and he was here as the consistent champion of the great cause in which he had hitherto spent his life. They were, therefore, deeply indebted to his excellency for his kindness in coming amongst them. (Applause.)

The Rev. G. M. MURPHY seconded the resolution. He said no doubt the greatest honour to Abraham Lincoln that could possibly have been manifested to his memory was the fact that when he was struck down by the assassin's hand, there came from every State in Europe, every State in America, and from every State in the world, expressions of condolence with the Government of the United States—(Hear, hear)—and he thought that the Government of the United States honoured themselves, as well as did honour to the memory of that brave, wise, holy, and just man, when they put all these addresses together and sent them to the libraries of the various States in the world, as a memento of the expressions of good-will and loving remembrance to one who, like our own General Wolfe, fell almost in the moment of victory, and gave God thanks with his last breath that slavery had died, and that the flag of liberty floated over his country from the Arctic Ocean right down to the Caribbean Seas.

The resolution was carried amidst loud applause, and three hearty cheers were again given in honour of General Schenk.

General SCHENK, in responding, said they would separate, remembering that it had been good for them to be together, and that each one in his humble way, had perhaps been enabled by his attendance there, or by the interest he had taken in these proceedings, to add something to the volume of good-will which he trusted is growing between this country and the United States. (Cheers.)

After singing the Doxology, the company separated.

THE REV. J. BALDWIN BROWN, B.A., of Brixton Congregational Church, is, we regret to say, in a state of impaired health which necessitates lengthened rest, and he has left England for three months' residence abroad, which will we trust entirely recruit his energies.

FELSTEAD CONGREGATIONAL CHAPEL.—Mr. E. M. Houchin, of Hackney College, has accepted the unanimous invitation from the church and congregation, to become their pastor, upon the retirement of the Rev. J. Raven. Mr. Houchin began his labours at Felstead last Sunday, July 12.

BIRMINGHAM.—The Rev. Charles Vince, minister of Graham-street Chapel in this town, was able, after many months of enforced rest, to preach to the church and congregation on Sunday week. He hopes to be able to resume his duties permanently at the end of the summer season.

LEICESTER.—The Rev. F. B. Meyer, B.A., of York, and formerly assistant minister to the Rev. C. Burrell, of Liverpool, has accepted a unanimous invitation to become pastor of the Baptist Church meeting at Victoria-road, and he proposes to commence his ministry there on the first Lord's day in September.

BATTERSEA PARK.—Farewell services consequent on the removal of the pastor, Rev. Walter J. Mayers, to City-road Chapel, Bristol, have recently been held. On Sunday, June 28th, sermons were preached to large and crowded congregations. The farewell public meeting was held on Monday, June 29; the senior deacon, Mr. Oldham, presiding, and several neighbouring ministers taking part in the proceedings. Mr. Mayers has been presented by the young people with a beautiful timepiece, and Mrs. Mayers with a handsome pair of china vases.

HARWICH.—On the 12th inst. the anniversary Sunday-school services were held in the Bath-side Chapel, when two earnest and appropriate sermons were preached by the pastor, the Rev. D. W. Evans, to crowded congregations. There were about 250 children present who are connected with the school, and who sang several hymns and selections in a very effective style. Miss Newton ably presided at the organ. G. Armitage, Esq., of Hertford, addressed the teachers and scholars in the afternoon. The collections at all the services were very liberal. The chapel has been renovated at a considerable expense, and the prospect of success is cheering.

WILLOW-STREET MISSION CHURCH, LEICESTER.—The memorial-stone of this mission church, which is the second building of this kind erected in Leicester, out of three contemplated by the Congregational body, was laid on Thursday, July 9, by H. Lankester, Esq., in the presence of a large number of spectators. The mission church, which is nearly completed, is built in the Byzantine style of architecture, at a cost of 1,200*l.*, and is to accommodate upwards of 500 persons. The service was conducted by the Rev. J. Morley Wright, pastor of Bond-street Church, and the Revs. A. Mackennal, B.A.; E. Hipwood, Kibworth; and C. Haddon, Wymondham, took part in the service. A public tea and meeting were held in the evening, when addresses were delivered by the Revs. S. Lambrick, G. H. Dickinson, Enderby; J. Leman, Loughborough; J. L. Whitley (Baptist); J. Morley Wright, and H. H. Chambers, Esq. The proceeds of the collection and tea-meeting were about 120*l.*

BLACKHEATH.—RESIGNATION OF THE REV. J. BEAZLEY.—Owing to impaired health, the Rev. J. Beazley, who succeeded the late Rev. James Sherman as pastor of the Blackheath Congregational Church, has been compelled to resign the pastorate. For the last two years he has been unable to do more than occasional duty, but it is hoped that, by taking a lengthened period of entire rest, and by being relieved from the duties of his office, he may regain his wonted health. At a church-meeting held on Monday, the 13th inst., this resignation was accepted with many expressions of sympathy and regret. During Mr. Beazley's pastorate this church has done much to help forward the spread of Evangelical truth both at home and abroad, and lately, on his suggestion, has promoted the erection of a new Congregational chapel at Burnt Ash, Lee, which is now nearly completed, and where it is intended shortly to form an Independent church.

GENERAL BAPTIST ASSOCIATION.—The annual conference of this association was held at Loughborough towards the close of June, and was largely attended. The president for the year was the Rev. Thomas Barrass, of Peterborough, and the sermons were preached by the Revs. James Maden, of Shore, and B. Wood, of Bradford. Papers were read during the session on Sunday-school teaching and spiritual declension, by the Rev. J. C. Jones, M.A., of Spalding, and by the Rev. E. C. Pike, B.A., of Birmingham. The college of this association is at Chilwell. Its president is the Rev. Thomas Goadby, B.A., who succeeded the Rev. Dr. Underwood, and the Rev. Charles Clarke, B.A., is the classical tator in succession to the Rev. W. R. Stevenson, M.A. The Orissa mission, which is carried on by this body in India, has an income of about 3,000*l.*, and has been a most successful missionary agency. The association has in connection with it 159 churches; 102 pastors (exclusive of brethren without charges); 22,070 church-members; 364 local preachers; 4,150 Sunday-school teachers; 32,929 scholars; 206 places of worship; and 39 preaching places.

BERKHAMSTEAD.—A devotional conference, convened by the London General Baptist Association, was held at the Baptist chapel on Wednesday last, and was attended by about 100 friends from London. The Rev. J. Harcourt presided, and at the morning sitting a paper on "Revivals" was read by the Rev. Thomas Henson, of Chesham, and spoken to by various gentlemen, including the Rev. J. H. Atkinson, of Hitchin. In the afternoon sitting the Rev. J. Thomas, of Wendover, read a paper on "How to Conduct Evangelistic Services," which was aptly illustrated by some of the remarkable incidents in that department of Christian labour given by the Rev. G. W. McCree, of London, and by an able paper by the Rev. J. Clifford, M.A., LL.B., of London, on "One Lesson from Past and Present Revivals," which was the need of *reality* in the Christian life. A camp-meeting succeeded, and surrounded by rich scenery and quiet beauty, Mr. Harcourt, Mr. McCree, and Mr. Clifford gave addresses, which were interspersed by the singing of some of Mr. Moody's hymns. These gentlemen afterwards gave earnest addresses in the centre of the town to a large company.

COLCHESTER.—The Rev. T. W. Davids having resigned the pastorate of the Lion-walk Congregational Church, Colchester, the duties of which he has so effectively performed for the last thirty-four years, a large gathering of his friends recently took place for the purpose of presenting him with a farewell address and an album containing the photographic portraits of most of the members of his congregation. The sum of 1,000*l.* had also been raised by subscription, the annuity derivable from which has been augmented by the Congregational Pastors' Retiring Fund Society, so that Mr. Davids will receive as a retiring pension an annual income of 165*l.* At this meeting a number of ministers and laymen testified to the cordial feeling with which Mr. Davids was regarded by the Nonconformist ministers and churches of Colchester and the neighbourhood. The Rev. Dr. Seaman, a clergyman of the Church of England, expressed similar views. Mr. Davids, in the course of his speech, contrasted the meagre provision of religious means in Colchester with what it is now, the places of worship having nearly doubled in thirty-four years. The church over which he presided had now 236 members—664 having been admitted into fellowship since he had come among them—Sunday-schools with 700 children, three preaching stations, two day-schools, and a number of religious and and benevolent organisations.

ST. PAUL'S-SQUARE CHAPEL, SOUTHSEA.—On Tuesday, July 7, a farewell meeting was held here

on the departure of the Rev. J. Hunt Cooke. In the lecture-room a prayer-meeting was held, conducted by the Rev. John Eyers, a member of the church. At its close there was an adjournment to the chapel, where some presentations took place. The Rev. J. Eyres, in the name of the church and congregation, presented a massive silver epergne and a set of fruit dishes. Mr. Chalerafe, in the name of the young people—particularly that of the young men, several of whom he said had been taught Greek, and some were now in college as the result of Mr. Cooke's classes—presented a clock and aneroid. Mr. Haydon, in the name of the young people, presented Mrs. Cooke with a silver biscuit-box. Mr. Fielder, in the name of the aged poor, presented Mrs. Cooke with a fitted working-case. Mr. Cooke had also presented to him a pair of scales from the children of Marylebone Sunday-school, and a beautiful illuminated testimonial from the ministers of East Hampshire. He has filled the following offices outside the church, some for years:—Secretary to the Portsea Island Town Mission, Secretary of the Association District, Secretary to the Ministerial Union, President of the Sunday School Union, President of the Band of Hope Union, and President of the Christian Young Men's Association of Portsmouth, and Vice-President of the Portsmouth Society for the Culture of Science and Literature. As the last he received an album with the portraits of nearly all the congregation, from every one of whom he parts on friendly terms.

WESTERN AND DEVON BAPTIST ASSOCIATIONS.—The triennial meetings of the Western and Devon Associations were held at Taunton on June 22 and two following days. They opened with a sermon to the young in Silver-street Chapel by the Rev. J. O'Dell, of Kingsbridge. A prayer-meeting was held at 7 a.m. on the 23rd, and an address given by the Rev. J. P. Haddy, of Devonport, at eleven. A sermon was delivered by the Rev. E. G. Gange, of Bristol, from John xiii. 7—"What I do thou knowest not now, but thou shalt know hereafter." In the afternoon the letters from the churches were read. The statistics report a clear increase of 141 in the Western Association, and of 148 in the Devon. In the evening a public meeting was held in aid of the evangelistic societies of the two associations; J. W. Sully, Esq., of Bridgewater, presided. The Revs. G. W. Humphreys, B.A., and E. Webb gave particulars of the work of the three evangelists employed by the one association, and of the twelve sent forth by the other. Much interest was expressed in the account of the work of a colporteur, who visits thirty-four villages in the vicinity of Exeter monthly. The claims of home missions were ably advocated by the Rev. H. Hardin, of Montacute; J. P. Carey, of Tiverton; T. Hind, of Chard; and E. Edwards, of Torquay. On the morning of Wednesday, June 23, at the early prayer-meeting, the Rev. J. Bailey, B.A., of Weymouth, spoke from the words, "According to your faith be it unto you." The ministers and messengers held a business meeting at 9.30 a.m., and passed unanimous resolutions in favour of the Liberation Society and of international arbitration, while with equal unanimity they protested against the provisions of the Licensing Act of the present Government. The first of these resolution, moved by the Rev. T. R. Stevenson, B.A., and seconded by the Rev. E. Edwards, was as follows:—"That the Western and Devon Baptist Associations desire to express their unanimous and earnest wish for the prosperity of the Liberation Society. They would also declare their conviction that in spite of the so-called Conservative reaction the tendencies of the age indicate ultimate and complete success to the cause of Voluntaryism." The Rev. W. C. Foote, of Honiton, read a paper on the "Conversion of the young and their admission to the Church." An open conference upon the subject was introduced by the Rev. Robert Lewis, of Plymouth, who moved a vote of thanks to Mr. Foote for his excellent paper. The Rev. T. R. Stevenson, of Barnstaple, seconded the proposition, and the discussion was sustained by the Revs. E. Webb, J. Rothery, F. F. Medcalf, D. Cork, E. Edwards, and others. At the unanimous wish of the meeting Mr. Foote placed his excellent paper in the hands of the association secretaries for publication. Throughout the meetings the Rev. J. P. Tetley, pastor of the Taunton church, acted as moderator. A public dinner was provided each day, after which speeches were made by ministers of other denominations, expressive of their interest in the services. On the evening of the 24th the Rev. F. Bosworth, M.A., of Exeter, preached the association sermon, on "The Power of the Holy Spirit." The ordinance of the Lord's Supper was observed after the sermon. The Rev. E. Webb presided. The Rev. W. G. Hailstone, of Brixham, offered prayer. The Revs. J. Marsden (of Paul's Meeting, Taunton) and S. Pearce, of Crewkerne, gave brief addresses. The ministers and messengers separated with expressions of thankfulness for the generous welcome of the Taunton friends of all denominations, and for the healthful and harmonious spirit manifested in all the meetings.

CANNON-STREET CHAPEL, ACCRINGTON.—Our readers are aware that the Baptist congregation over which the Rev. Charles Williams is pastor have recently entered into possession of a splendid chapel in Cannon-street. This building, together with a large and commodious school and the land connected therewith, has cost a large sum of money, the total expenditure having been 12,600*l.* Towards this sum, by donations and collections at various times, 11,600*l.* have been realised, leaving a balance of 1,000*l.* to be raised. To help in liquidating this debt the Rev. C H. Spurgeon kindly gave his assistance, and went down to Accrington on Wednesday last. Though the chapel will accommodate 2,000 people, the use of the Market Hall, which will hold 4,000 persons, was obtained for the occasion, and on Wednesday morning it was crowded to the doors. After the devotional service, Mr. Spurgeon preached from 1 Corinthians xxiii. 8, 9. A large number of strangers came to the town by 'bus and rail from all parts of the district. Luncheon and refreshments were provided in the Peel Institution Assembly Room. By six o'clock in the evening the Market Hall was again filled, and was much closer packed than in the morning. On this occasion Mr. Spurgeon preached from Psalm lxx. 4—"Let all that seek Thee rejoice and be glad in Thee, and let such as love Thy salvation say continually, let God be magnified." In the course of his discourse the preacher said:—"Ladies and gentlemen have been to the continent: they have gone into heathen temples and have seen the gods and goddesses stuck up there; and, not liking that this Christian country should remain as it is, have come home and said to their priests, 'Make us gods like unto the gods of the heathen;' and the priests have set to work and have made them. Now we are fast getting to be a heathen country. A heathenism of the worst kind is coming over us. I will tell you what it is: the heathens of old used to take a tree, and cut from it a piece, and out of that piece would make a fire which should boil the kettle and bake bread; and another piece they would stick up, pray to it, and call it a god. Now, the heathens of the present day do this: they take a piece of dough, one part of the miller's sack they make a pudding of, and of the other they make a wafer; then they say, 'This is our God,' and they worship it; and when they have worshipped it, they eat it—what I never heard of any other heathen ever doing. They have gone to a length that I think must provoke God to send great judgments on this land, ere long, unless we be purged from it. They call themselves Protestants still. When a Papist does it I can understand it; but when a man who calls himself a Protestant does it, he is a traitor to his country and to his church. The way to meet it is not by appealing to Parliament. What does Parliament know about it? What is the use of Parliament in the matter of religion? Go and appeal to God; and you, Christian people, go and preach Jesus Christ better than you have done. You ministers who have got to the fine and intellectual, clear your throats, and preach Jesus Christ; pull the velvet out of your mouths, ye gentlemen who use fine words, and speak so that the people can understand you; and mind Christ and Christ crucified. Ye Methodists, who are getting to be very respectable, get to be as red hot as the old Methodists used to be; ye Independents, be like the old Puritans; and ye Baptists who seemed to be damped with cold water or worn out, pray the Lord to baptize you with fire, and that will be the best thing that can happen to you. Ye who are getting rich and building fine houses, and then cannot afford to give much for Christ; ye working men that are beginning to be extravagant, and cannot give much to the cause of God; and all of us who are doing too little for Jesus, and love Him far too little, let us alter these things and begin to say, 'We might have halted and have tarried if it had not been for this great evil which is coming over our land; but now, in the name of God, we will bestir ourselves.'" The collection in the morning realised 235*l.* 5s. 3d.; evening, 188*l.* 14s. 9d.; total, 424*l.*

KENT CONGREGATIONAL ASSOCIATION.—The annual meetings of the Kent Congregational Association were held at Deal on Tuesday and Wednesday, July 7 and 8; and by a special arrangement this year, they were also carried over into the Thursday. The usual business meeting of the Kent Union, a society formed on very excellent principles, for the relief of aged and infirm ministers of the Gospel, and of the widows and orphans of such as are deceased, was held in the afternoon of Tuesday. The funds of this institution are invested from time to time, and only the annual interest divided among the annuitants. The sum so invested now amounts to nearly 14,000*l.*; and the annuitants receive about 20*l.* each per annum. The meetings of the association proper began on the evening of the same day, by an admirable sermon from the Rev. G. W. Conder, of Forest-hill, on Ecc. xii. 13, 14. The conclusion of the whole matter, as deduced by Solomon from the experience of a life of self-indulgence, was contrasted with the conclusion of the whole matter as clearly set forth in the exalted piety of David, of Paul, and of the early Christian Church. A full congregation listened with delighted attention. At the conclusion of this part of the engagements a united communion service was held, under the presidency of the Rev. A. Turner, of Ashford, chairman of the association for the year. The Revs. R. Hobson (Sandwich), S. Bater (Marden), E. Balley (Staplehurst), Cooper (Wesleyan, Deal), and several other ministers, took part in the services. On Wednesday morning, at seven o'clock, an early prayer-meeting was held; the Rev. Valentine Ward, of Hythe, presided, and the meeting was well attended. The assembly of ministers and delegates met at 9.30 a.m., the Rev. A. Turner in the chair. Thirty ministers and many delegates were present; prayer was offered by the Revs. T. Blandford and T. Waller. The reports were read by the secretary, by the chairman, and by the treasurer. It appeared that the work of the association during the year had been carried on with rather more than the usual success, satisfactory returns having been received from nearly every assisted station; while the Debt Extinction Fund had resulted in the extinction, on the whole, of more than 13,000*l.* of encumbrance. So satisfactory was this considered to be, that it was resolved to attempt something on a still more extensive scale; and a sub-committee was formed to prepare a plan and lay it before the churches. The usual votes of thanks and appointments of officers having taken place, grants were made, amounting on the whole to 370*l.*, being nearly 70*l.* more than last year. The rules were revised according to a carefully prepared plan. The meeting then resolved itself into a conference, to consider a suggestive paper by the chairman on the present attitude of Congregational Nonconformity. Some discussion ensued, and adjournment was made for dinner. After dinner an open-air service was held, the widest part of the pier being kindly placed by the authorities at the disposal of the association. The Revs. J. A. Palmer (Folkestone) and R. Hobson (Sandwich) gave short and stirring addresses, and a large and attentive audience listened with deep interest. After tea, the public meeting took place in the chapel, Edmund Brown, Esq., J.P., of Deal, presiding. After singing and prayer, led by the Rev. J. Harsant (New Brompton), the Rev. R. T. Verrall, the secretary, gave a brief address, explanatory of the objects, work, and condition of the association. The Rev. A. Turner gave his report of the debt extinction fund, as in the morning, and then thoughtful and spirit-stirring speeches were made by the Rev. R. Tuck, B.A., of Bromley, on "Denominational Zeal and Christian Charity"; by the Rev. J. R. Thomson, M.A., (Tonbridge Wells) on "Some Tendencies of the Age, which it is our Duty to Oppose"; by the Rev. T. Blandford (Herne Bay), on the "Baptism of Power"; and by the Rev. J. H. Wilson (secretary of the Home Missionary Society) on "Past and Present Aspects of Home Mission Work." On Thursday morning a good number met at breakfast, and many more afterwards joined them for a conference on Sunday schools. The Rev. A. Turner presided, the Revs. J. Birdseye (Cranbrook) and A. F. Bennett (Broadstairs) led in prayer; and papers were read by the Revs. V. Ward, on "How to make our Sunday Schools more Successful," and by the Rev. D. G. Watt, M.A., on "The Importance of Preparation for, and Earnestness in Sunday School Work."

Correspondence.

THE CONGREGATIONAL UNION AND THE AGRICULTURAL LABOURERS.

To the Editor of the Nonconformist.

SIR,—Will you kindly oblige me by the insertion of the following?

Yours,
J. GUINNESS ROGERS.

TO THE CHAIRMAN OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

Rev. Sir,—Permit us, the members of the National Agricultural Labourers' Union, by our officers and friends, to express our grateful thanks through you to those ministers and delegates who, during your recent session, declared by resolution their sympathy with us in our arduous and bitterly-opposed efforts to improve our unhappy position. First amongst the religious bodies of the land your churches have pronounced for us, and we believe that this reveals a sympathy to which, with some degree of confidence, we may appeal. The lock-out of hundreds of our members in the eastern counties continues in spite of our reiterated willingness to refer the dispute to arbitration, and to accept any just settlement that may be proposed. The strain on our resources has been long and severe; already we have spent about 14,000*l.*; heavy demands continue to be made upon us, and unless we are enabled to meet them we shall be defeated, our members will be demoralised, the hopes of our class will be extinguished, and our condition remain, what it has been hitherto, one of misery and degradation.

Will your ministers and laymen, your rich out of their abundance, and your poor out of their poverty, help us? Subscriptions may be sent to those whose names and addresses are appended, and, however, small, will be gratefully received.

We have further to inquire, through you, of the ministers and members of your churches, if we may be allowed the occasional use of such of your schoolrooms as are situated in the towns and villages in which we hold our meetings. Many of us are local preachers and abstainers, and would prefer, both for moral and economical reasons, that our business should be transacted in other places than inns. Will you favour us by bringing our appeal through the press, or in any other way that may be appropriate, before the great body of which you are the esteemed chairman, and convey to it our heartiest thanks?

For the labourers—

JOSEPH ARCH, HENRY TAYLOR, } Forfield-place, Leamington.
ALFRED ARNOLD, Caroline-street, Birmingham.
FREDERICK S. ATTENBOROUGH, Leamington.
JOHN S. WRIGHT, J.P., Brearley-street, Birmingham.

Messrs. Bell and Sons will publish shortly six lectures by Dr. Scrivener, who is one of the committee for the revision of the New Testament, on the text of the New Testament and the ancient manuscripts which contain it. These lectures are chiefly addressed to those who do not read Greek.

Imperial Parliament.

SCOTCH CHURCH RATES.

In the House of Commons on Wednesday the second reading of the Church Rates Abolition (Scotland) Bill was moved by Mr. M'LAREN, who explained that the measure was substantially identical with the bills he had introduced in previous sessions, and its object is to do away with the system by which the charge of repairing and building churches and manses is thrown on the ratepayers generally, whether belonging to the Established Church or not. The opposition to the bill was led by Colonel ALEXANDER with a motion :—

That, while not unwilling to consider any equitable proposal for relieving feus in Scotland below a fixed standard of annual value from assessment for the erection and maintenance of ecclesiastical buildings, this House is of opinion that, without further inquiry, to exempt the land generally from burdens incidental to its tenure would be neither wise nor expedient.

In the debate which ensued, the second reading was supported by Mr. BARCLAY, Sir E. COLEBROOKE, Mr. RAMSAY, Mr. LAING, and Sir G. BALFOUR, while the opposition of Colonel Alexander was sustained by Mr. ORR EWING, Sir W. EDMONSTONE, Sir G. MONTGOMERY, Mr. MACARTNEY, Sir WILLIAM CUNINGHAME, and Mr. ANDERSON.

The LORD-ADVOCATE said the question was a most difficult one, and in the interests of the Church it was desirable that a satisfactory settlement should be arrived at. Therefore, it should be his endeavour to bring in next session such a bill as would meet some of the difficulties that had been stated. He wished it to be understood he did not agree in the view that the system of assessment for the building of churches and manses could be regarded as corresponding at all to Church-rates in England; he regarded the Scotch charge as a burden upon the land; and in the interests of the Church it should be imposed in the least oppressive manner. Undoubtedly, there were persons, such as Dissenting ministers, whom one would wish to see relieved from the charge. The abolition of Church cess in Ireland proceeded upon the footing that another fund was to be provided; and, therefore, the preamble of this bill was inaccurate in suggesting that there was a complete obliteration of all legal obligation. He would endeavour, in the course of next session, to introduce a measure which he hoped, if it did not give complete satisfaction, would make an approach towards it. On receiving this assurance, Mr. M'Laren withdrew the bill, and Colonel Alexander his amendment.

Mr. MUNDELLA withdrew the Criminal Law Amendment Act (1871) Repeal Bill, and Mr. CROSS took the opportunity of stating that the Report of the Commission would not be ready in time for the Government to legislate this session. He expected that it would be completed very early in the recess, and the Government would carefully consider it with a view to bring in a bill at the earliest moment next year.

THE FACTORIES BILL.

In the House of Lords on Thursday the second reading of the Factories Bill was moved by Lord BEAUCHAMP. Lord SHAFTESBURY thanked Ministers for the bold and manly way in which they had grappled with the question of employing women, young persons, and children, and expressed a hope that now that a Ten Hours Bill had been accepted, the matter would be set at rest for the next twenty years at least. He also congratulated the House on the result which had sprung from the factory legislation of the last thirty years. Lord ABERDARE, though concurring generally in this review of past legislation, nevertheless considered that restrictions on the hours of labour ought not to be carried further. The second reading was then agreed to.

THE PUBLIC WORSHIP REGULATION BILL.

This bill, which came down from the Lords, was set down for second reading in the Commons on Thursday last. There was a very crowded attendance of members, and all the galleries were thronged. Mr. B. Hope presented sixty-one petitions against the bill, and Mr. Newdegate a large number in favour of it. Mr. Holt presented 135, and Mr. Cawley 96 petitions in favour of the bill, and similar petitions were presented by Colonel Gilpin, Sir G. Jenkinson, and Lord H. Scott. A number of other petitions were also presented.

On rising to move the second reading, Mr. RUSSELL GURNEY was received with cheers. He began by assuring the House that the measure had been much misunderstood, and that, while it would facilitate the enforcement of the law, it would scrupulously respect the rights of every clergyman. To enforce this view, Mr. Gurney explained the existing state of the law, showing how cumbrous, dilatory, and expensive is the procedure under the Church Discipline Act, and compared it with the amendments proposed by the bill. He laid great stress on the fact that the bill created no new offence—that no doctrine was touched by it—and that it was only to deal with matters which had been pronounced to be unlawful. Among other valuable features of the bill he put forward prominently the improvement in the procedure, the appointment of a single judge for both provinces, and the release of the bishop from the position of prosecutor. Next he examined the objections which have been urged against the bill, and the numerous resolutions which have been placed on the paper as amendments. As to the assent of Convocation being needed, Mr. Gurney declared the suggestion to be contrary to all constitutional doctrine and precedent, and as for waiting for a revision of the rubrics, judging from what Convocation had already done, that would be tantamount to interminable delay. To say that a tribunal should not be established while the law was uncertain, would be an argument against the Judicature Act, because there was much of our law that was uncertain. To Mr. Talbot's amendment, objecting to the payment of the judge's salary from the funds of the Ecclesiastical Commissioners, he replied that 8,000*l.* a-year is paid from that source to the bishops' chancellors, and that fees would soon drop in which would amount to considerably more than the judge's salary. Summing up generally, Mr. Gurney declared that the bill was directed against no party, and was in no way intended to contract the basis on which the Church was built. Its only object was to secure obedience to the law.

Mr. HALL moved as an amendment to the second reading (accepting an alteration suggested by Mr. Knatchbull-Hugessen) that it is inexpedient to proceed with an amendment of the law relating to the rubrics while that law is in a condition of uncertainty. In spite of the numerous changes through which it had passed, Mr. Hall maintained that the bill was still in a most unsatisfactory state, and the best course to be taken was non-intervention for the present. When the clergy knew what the law was, like all other Englishmen they would obey it. To pass a panic-begotten measure at this moment would cast a slur on the loyalty of the English clergy. In time the excesses and defects on both sides would die away; but if the legislature interfered, it would spread sectarian discord through every parish, would encourage reprisals, and lead to the ultimate disruption of the Church.

Mr. KNATCHBULL-HUGESSEN seconded the amendment, believing that the bill would put a sword in the hands of the bishops which, though it might be used first to cut down fantastic symbols, might afterwards be turned against doctrine. His opposition was not offered in the interest of either Ritualists or Liberationists, but because he believed that the bill, if it became law, would aggravate the present schism in the Church. (Hear, hear.)

Mr. GLADSTONE declared that he had never approached any question with more embarrassment than this, and he had been constrained to quit his retirement, to point out the false issue which had been laid before Parliament, and to dispel the delusions and the ignorance which prevailed throughout the country in regard to this bill, which he traced from the first announcement of it by some "clever fellow" in the columns of a daily paper, and also by the departure from the usual practice that the heads of the Church and the State should concur in any legislation for the Church. It had been assumed that the object was to put down Ritualism—with regard to which he might say that during forty years of public life he had found that in every one of them Ritualism bore a different meaning—and war had been voted against the bill without the slightest notion of what was in it or what would be its legal or practical operation. In his opinion they were in a position of great difficulty. They had a bill not, he thought, asked for the bishops. It had indeed been voted for by them on second reading, but since then it had undergone radical changes, and it came to them now manufactured, not by the two primates, but by members of Parliament independent of them. They were dealing in this case with something higher than procedure. He took his stand upon the broad ground that a certain degree of liberty had been permitted in the congregations of the Church of England; that great diversity existed in different parts of the country and in different congregations; that various customs had grown up in accordance with the feelings and usages of the people; and, whether the practices that had so grown up were or were not in accordance with the law, he said they ought not to be rashly and rudely rooted out. (Hear, hear.) In saying that he was not to be frightened by anything that might be said about Ritualism. He also took exception to the omission of the bishops from the bill, and to the payment of the judge's salary from the funds of the Ecclesiastical Commissioners—funds which ought to be applied to the raising of the income of existing livings and to the establishment of new cures to meet the crying wants of the population. (Cheers.) The bill in effect said that the bishop of a diocese might commit whatever illegalities he pleased, and should be borne entirely harmless under the provisions of this bill. (Cheers.) If the bill went into committee he would take the opinion of the committee upon the question whether in 1874 a charter should be given to a bishop to break the law. The third clause contained a thin edge for cutting off the head of a High Churchman, and another edge for the cutting off of the head of a Broad Churchman. (Laughter.) He spoke with all due deference to lawyers in the House when he expressed his opinion that one of the propositions of the bill was that in some parishes the rubrics should in all respects, both as to additions and omissions, be invariably, strictly, and absolutely obeyed. The bishops were a most laborious and a most conscientious body of men, and he believed that on the whole they were in no ordinary degree a discreet and a wise body of men. But they had twenty-seven or twenty-eight diocesan bishops and archbishops in England. The discretion of these bishops was not collective, but single, and he maintained that by strictly and uniformly enforcing the rubrics any indiscreet or fussy bishop would be enabled to root out local usages, traditions, and customs in the celebration of public worship, and the variations from the rubric, whether of omission or commission, which he maintained ought not to interfered with.

My anticipation is that at some time or other there will be an indiscreet bishop. What will then happen? Perhaps not an archdeacon or a churchwarden, but at any rate three parishioners from some corner or other, connected, perhaps, with some aggrieved class, or having had a quarrel with the clergyman, or who possibly have been rebuked for offences against higher laws than ours, will move in a case of this kind and point out an illegality in the services of the parish church. The indiscreet bishop says, "Yes," and the suit goes on. A decision is given, and through that little door, opened by the one indiscreet or timid bishop, there comes in a judgment which overrides the discretion of the twenty-six wise bishops and runs absolutely through the whole kingdom. (Hear, hear.) Is it desirable, is it right, is it tolerable that should be done?

For these local variations Mr. Gladstone stood up, whether legal or illegal, with many illustrations of the inconveniences of enforcing strict uniformity. For instance, the rubric required the catechising of children at the afternoon service, it required the Athanasian Creed to be read thirteen times in the year, and it was very doubtful whether the present hymnology of the Church was in accordance with the rubrics. The separate or single administration of the consecrated elements was also mentioned by Mr. Gladstone as another point on which it was impossible to enforce strict uniformity. After expatiating at considerable length on this point, he declared that he would spare no time or pains to awaken the country to the dangers of the path on which it was being invited to enter.

I think we can do nothing unless we acknowledge the debt we owe to the great mass of the clergy for their zeal and devotion. For eighteen years I was the servant of a very large body, and I have never forgotten the many sacrifices they were always ready to make and the real liberality of mind they showed on a thousand occasions. But that is a thing totally insignificant by comparison with the work the clergy generally are doing, by the spirit they diffuse around them and the many lessons they impart. The eccentricities of a handful of men, therefore, can never make me forget the illustrious merit of the services done by the mass of the clergy in an age which is beyond all others luxurious, and, I fear, selfish and worldly. These are the men who hold up to us a banner on which is written the motto of Eternal Life, and of the care for things unseen which must remain the chief hope of man through all the vicissitudes of his moral life. I do not think the House can be asked to refuse to deal with this matter; but I will point out two classes of difficulties with which we have to contend. The first is in reference to the illegality of proceedings in which there appears to be any design to sap the established religion of the country. I know well the feeling of this House to be one of honest jealousy of all efforts by means of secret and unobserved processes to alter the religion of England. (Hear, hear.) But beyond that there is another evil which you ought to keep in view. In many cases where the habits of congregations are fixed, it would be utter folly to tell every clergyman in every parish that he is to make everything square in all points with the ancient law. Why, most of the excitement which has existed in this country during the last forty years has arisen from the endeavours of clergymen hastily and precipitately to revert to the practices prescribed by the ancient law of the Church. Take the old controversy about the surplice in the pulpit. The surplice is, no doubt, the legal vestment, but it convulsed the city of Exeter, and might even have led to bloodshed. I would not be responsible for reviving what is now in many instances the dead corpse of legality itself as against expediency and long usage. Apart, therefore, from provisions of legality, I should like to see provisions against all precipitate and sudden change which might be introduced on the sole will of the clergyman against the general feeling of the people. (Cheers.) These are rational subjects of legislation. If the right hon. and learned gentleman will so reconstruct his bill as to give it a bearing on these subjects, I shall be very glad; but I have no evidence that he has by any means advanced to that point in his examination of the question.

Mr. Gladstone admitted that the course he had taken imposed on him the duty of saying something about what ought to be done—at least in principle. His ideas on the subject he had embodied in six resolutions, as the guiding lines of legislation, which he read to the House, and which, he said, he should move on going into committee. They are as follows :—

1. That in proceeding to consider the provisions of the Bill for the Regulation of Public Worship, this House cannot do otherwise than take into view the lapse of more than two centuries, since the enactment of the present rubrics of the Common Prayer-book of the Church of England; the multitude of particulars embraced in the conduct of Divine service under their provisions; the doubts occasionally attaching to their interpretation, and the number of points they are thought to leave undecided; the diversities of local custom which under these circumstances have long prevailed; and the unreasonableness of prescribing all varieties of opinion and usage among the many thou-

sands of congregations of the Church distributed throughout the land.

2. That this House is therefore reluctant to place in the hands of every single bishop, on the motion of one or of three persons, howsoever defined, greatly increased facilities towards procuring an absolute ruling of many points hitherto left open and reasonably allowing of diversity, and thereby towards the establishment of an inflexible rule of uniformity throughout the land, to the prejudice, in matters indifferent, of the liberty now practically existing.

3. That the House willingly acknowledges the great and exemplary devotion of the clergy in general to their sacred calling, but is not on that account the less disposed to guard against the indiscretion, or thirst for power, or other fault of individuals.

4. That the House is therefore willing to lend its best assistance to any measure recommended by adequate authority, with a view to provide more effectual securities against any neglect of, or departure from, strict law which may give evidence of a design to alter, without the consent of the nation, the spirit or substance of the established religion.

5. That, in the opinion of the House, it is also to be desired that the members of the Church, having a legitimate interest in her services, should receive ample protection against precipitate and arbitrary changes of established custom by the sole will of the clergyman, and against the wishes locally prevalent among them, and that such protection does not appear to be afforded by the provisions of the bill now before the House.

6. That the House attaches a high value to the concurrence of Her Majesty's Government with the ecclesiastical authorities in the initiative of legislation affecting the Established Church.

In conclusion he expressed the hope that whatever might happen in regard to a matter so vital to the welfare of the country, the blessings of the Almighty on their labours might conduct them to a happy and prosperous issue. (Cheers.)

The second reading was supported by Mr. Forsyth, Mr. W. Gordon, Mr. Holt, and Mr. Heygate, who treated the bill as an improvement of procedure and a great gain to the Church. It was a golden opportunity for Churchmen to put their house in order, of which they ought to avail themselves, and he trusted that the good feeling of many Nonconformist members would lead them to come to the help of the Churchmen who were favourable to the bill. With respect to the clauses, he had some doubts about the power given to three parishioners. Such a power was not safe unless an absolute veto were placed in the hands of the bishop of the diocese. The only serious objection which the late Prime Minister had discovered to the bill was that possibly there might be found one indiscreet bishop who would have to enforce the law. This provision might be safely altered in committee. He thought that the parishioners ought to be residents, and he saw no reason why one of them should not be a churchwarden. The sanction of the bishops was the keystone of the bill, and it was a question of confidence in the bishops.

Mr. DILLWYN spoke in strong condemnation of the practices of the Ritualists. Any member could satisfy himself of the truth of the charges by visiting the churches within two miles of that House on Sunday next. He should be glad to see the abuses remedied, but not in the way proposed by the bill. It laid down principles in which he could not concur; it was really a dangerous bill; and he should support the amendment, because it was likely to delay the bill, and because delay was likely to involve defeat. He repudiated the idea of consulting Convocation on the subject. He entirely demurred to the definition of a parishioner which was given in the definition clause, because he held that a man might not belong to the Established Church, and might yet be a parishioner. For instance, a man with a large family of daughters might have been driven away from the church by the introduction of the confessional, of priestly absolution, and of fantastical mummeries; but his parents might be buried in the church, he might have been married in it, and he might have other associations with it, and he ought not to be excluded from the rights of a parishioner, if the Church was to be regarded as a National Church, simply because he had protested against objectionable practices. There was so much narrow ecclesiasticism in the bill that it could not be sufficiently amended in committee. Assume that three parishioners complained of the invocation of the Virgin or of saints, or of the confessional, and that they addressed themselves to a bishop of Ritualistic proclivities, he would probably ignore their representation, the practices would go on, and there would be no remedy. If practices were contrary to ecclesiastical law, there ought to be absolute power, independently of the discretion of the bishops, of putting the law in force.

Mr. MOWBRAY supported the amendment, not that he thought legislation unnecessary, but he desired postponement until the time was more ripe. He insisted, too, that Convocation ought to be consulted, and criticised various details of the bill.

Mr. CAVE supported the bill, which he thought would be a protection to all moderate men.

When the Scottish ministers left their manses and parishes, the whole country honoured their consistency. But that did not seem the case here. We were threatened, indeed, with wholesale secession if this bill passed, but there had been very few individual instances of it. (Hear, hear.) And what had been the consequence? Why, that in many country parishes, where the congregations had not the same remedy that they had in Belgravia, which had been instanced by the late Prime Minister, the grievance had become intolerable, causing a feeling of exasperation which had displayed itself in proposals to make appointments to livings subject to periodical review—to turn, in fact, the freehold into a leasehold, in bills to enable rival churches to be set up in the same parish, and other expedients, against which the objections were more or less obvious, and which he mentioned merely as indications of the attempts of large numbers of people to free themselves from a burden which was too heavy for them to bear. (Hear, hear.) It had been said, first make your laws, your rubrics, and then continue the machinery for carrying them out. About alteration of rubrics, necessary as that might be, he would not say a word except that he would be sorry to entrust such a task to a lay legal tribunal—(Hear, hear)—and he did not suppose such a proposal would be entertained for a moment. But there was no question here about alteration. The object of the bill was to enforce existing law, and he could not imagine any one more fitted than a trained judge to declare the precise meaning of words as they stood. (Hear, hear.) He had no wish to bring the law to bear upon one party more than another, but there was a difference between omission and commission; and it would be absurd to affect ignorance of the probable effect of the bill. He had no desire to import polemical or party considerations into the discussion of a bill in itself so wholly impartial. But when it was said that such a measure as this would lead to the disestablishment of the Church, that certainly seemed to him the strongest of all arguments. If lawlessness was the inseparable condition of Establishment, then he was afraid the Establishment must go, and law be maintained. (Cheers.) But he did not suppose that in the history of the world would be found another instance of an Establishment being dissolved through being furnished with facilities for the maintenance of law and order. (Cheers.)

Sir WILLIAM HARCOURT replied to Mr. Gladstone's speech, which he described as a powerful plea for universal Nonconformity, or optional conformity, an argument for mere congregationalism, and for the liberty or license of the priest and the majority of the congregation to impose on the minority a form of worship not conformable to the law on which the National Church was based. As to the amendment, it was a mere dilatory plea, and if we had waited for Convocation to stir in times past, there never would have been a reform of religion in this country. Neither Church nor State had ever gained much from Convocation, and this Sir William enforced by numerous historical references and quotations. Whatever was done in this matter must be done by the Queen and Parliament:—

The letters of business which authorised Convocation to revise the rubrics were received by that body yesterday with great amusement. He did not wonder at it. (Laughter.) Everybody admitted that something must be done. The House of Commons admitted that something must be done, because the nation demanded that something should be done. (Hear, hear.) In his opinion that something would not come from Convocation. If it were to be of any use it must come from the Crown and Parliament of England. What was required by the nation, and what Parliament had to do, was to reassert the unalterable attachment of the English people to the principles of the English Reformation. (Cheers.) It was necessary to show that the National Church of England was in reality what it ought to be—the Church of a Protestant nation. (Renewed cheers.) If our law were defective, if our rubrics were obsolete, why, let them be reformed and enforced; but we must not set up the dangerous doctrine of optional conformity, which would allow any priest to do what he pleased and to set at defiance those principles of the Reformation which for three centuries had been established by the law of England. (Hear, hear.) If, as his hon. friend and colleague contended, the law required settling, let it be settled as Cecil and the elder Bacon settled it. Let the Government, which possessed the confidence of the country, have the courage of the situation. (Loud cheers.) Let them not reduce the House of Commons to an impotence almost equal to that of Convocation itself. (Laughter.) Let them come forward with a definite proposal, and say either that the law was what it ought to be, or if not that they would make it what it ought to be. Then Parliament would give them the power of enforcing it. Men like Cecil and Bacon experienced no difficulty, and why should not the right hon. gentleman at the head of Her Majesty's Government find a Sir Thomas Smith who would make a company of divines reform the rubrics, and then come forward with an Act of Uniformity which he could recommend to the acceptance of Parliament?

He supported the bill because it rested on the supremacy of the law in Church and State, which was the surest guarantee for the liberty of laity and clergy.

The bill was said not to be directed against any party in the Church, but in his opinion it was directed against that party which professed its determination to disregard the law. (Hear, hear.) His right hon. friend had talked of the possibility of the existence of indiscreet bishops. Well, his right hon. friend had a large experience in bishops. He had made a great many of them, and understood them well. The right hon. gentleman fixed the probable percentage of indiscreet bishops at one in 26, or about 4 per cent. Allowing that percentage to the body of the clergy who were not more indiscreet than the bishops—for he was not aware that

"A saint in crape is twice a saint in lawn"

—there would be a considerable number of indiscreet clergymen. He knew of no remedy for that but forcing them to conform to the law. (Hear, hear.) Before he sat down he would appeal to the Government, as this question had been raised, to treat it in a manner conformable to its seriousness. Many questions having been raised in debate might be adjourned and put off, but this was not one of them. (Hear, hear.) This was a question of which it might be emphatically said that either it ought never to have been raised or it ought to have been settled. How could we have a debate on a question which touched our whole constitution in Church and State and get rid of it by adjournments or by including it in the "Massacre of the Innocents"? The Government had found a day for the discussion of this bill and they must see it through to the end. (Cheers.) This measure was proposed for the purpose of delivering this nation from a condition of ecclesiastical anarchy; and he believed that it had the approval of the people of this country. The House of Lords had done their duty by this bill, and he believed that in passing it they had expressed the will of the people. He hoped the House of Commons will not be behind the House of Lords with reference to this bill. For his part, he supported it because he believed it to be conformable to the spirit of the Constitution of this country alike in Church and State—because it was founded upon that principle of the supremacy of the law—which was the only guarantee of the liberty of the clergy and of the rights of the people. (Loud cheers.)

Mr. HARDY, while condemning the excesses of a certain section in the Church, and admitting the existence of Romanising tendencies and mediæval sympathies, warmly opposed the bill in the interests of the clergy, whose liberties were threatened by it. It was recommended as a bill which was aimed at no particular party, but it would hit those who had been guilty of no excess, and would drive moderate men into the ranks of the Ritualists. [At this point of his argument Mr. Hardy was interrupted by a burst of laughter from the crowded House, caused by the appearance of a large grey tabby cat, which, after descending the Opposition gangway, proceeded leisurely to cross the floor. Being frightened by the noise, the cat made a sudden spring from the floor over the shoulders of the members sitting on the front Ministerial bench below the gangway, and, amid shouts of laughter, bounded over the heads of members on the back benches until it reached a side door, when it vanished. This sudden apparition, the cat's still more sudden disappearance, and the astonishment of the members who found it vaulting so close to their faces and beards, almost convulsed the House.] The right hon. gentleman, when silence was restored, said that Foxe in his Book of Martyrs related that the Synod of Dort was disturbed by the sudden appearance of an owl, and he was not surprised that the House had been startled by the appearance of an animal which was certainly not regular in its attendance there. (A laugh.) He went on to show that the bill, instead of restoring uniformity, would establish a "diocesan use" in every diocese, and, while repressing certain excesses, would leave the objectionable doctrines entirely untouched. To the simplification of the whole process of ecclesiastical law he would have taken no objection, but he strongly opposed the sudden institution of a vexatious tribunal. The Church ought to have time to consider a bill which had been so greatly changed in its course, that it could not be said to have been read a first or a second time, and for this reason he supported the amendment for delay.

Mr. LEATHAM: Perhaps, sir, it may excite surprise that anyone who desires to see the separation of Church and State should hesitate to support a measure which, if some of the ablest representatives of High Church and Low Church opinion are to be believed, has a direct and inevitable tendency to precipitate that event. But, sir, I am not one of those who are anxious to arrive at an end, however desirable in itself, by crooked means, and therefore in discussing this bill I must begin by eliminating from my regard any consideration of its probable consequences in that direction. Now, what is the scope and object of this bill? In the words of its promoters it is to afford a cheap and ready means of repressing that freedom of practice and ritual which is characterised as rebellion and insurrection by those whom it offends. Now, sir, when we are dealing with matters of conscience I have a wholesome distrust of cheap and speedy processes, and I distrust those utterly when they are based upon no higher or more definite principle than that "something must be done." And don't let it be supposed that those of us who take this view have any lurking sympathy for the practices against which this measure is avowedly designed. On the contrary, so far as I feel myself competent to enter upon such controversies—for life appears to me to be really too short for theology, such as it has become—my judgment and my prejudices are all the other way; but what I have, I hope, a warm sympathy for, is common justice, and it is because this bill appears to me to be in flagrant violation of this, that I venture to ask the House to reject it. For what, sir, are the fatal admissions of those who plead for the bill? "I frankly admit," a right rev. prelate is represented to have said in another place, "I frankly admit that there is something anomalous, and even perhaps dangerous, in sharpening and cheapening the processes of ecclesiastical legislation when the law itself is in any respect doubtful and ambiguous. The natural and logical course of proceeding would be in the first place to let people know what the law is which they are expected to observe, and then if this law were found to be defective, to amend it, and then to take strenuous measures for its enforcement." Precisely; but let me observe that this is not only "the natural and logical course," not only is any other course "anomalous and dangerous," but it is the only course consistent with justice, and it is because I never will believe that this House will be a party to cheap and trashy injustice that I appeal to it with some confidence to-night. And what, sir, is the insurrection and rebellion which this bill is meant to crush? I find it to be this—that these rebellious clergymen have actually been guilty

of saying, when they receive admonition of their bishop, "that they will send it to their lawyer"—in other words, that they will take their stand upon their common rights as Englishmen and avail themselves of that common shelter of the law of England from which I have yet to learn that even such poor creatures as clergymen are excluded. (Laughter.) Now, sir, I think that we ought to be very careful of the rights of all Her Majesty's subjects, but especially of those of persons who are shut out, by virtue of their office, from seats in this House while their antagonists the bishops possess, as some people are rash enough to think far too many seats in the other. And if it be true that the law is not only in an uncertain and ambiguous state, but if it be further true that a portion of it is absolutely obsolete and that it would be madness to enforce it, we cannot be too careful how we cheapen and sharpen the means of enforcing it. And that it is obsolete and that it would be madness to enforce it, I am in a position to prove from the lips of the fathers of the Church themselves. "To enforce the rubrics on every one all round," the same right rev. prelate is reported to have said in another place, "is an impossibility, and the bishop would be simply mad if he tried to do it." And the right rev. prelate spoke of the instances in which the law was broken, as he said by the wise connivance of the bishop. But what says a noble marquis who is at least as high an authority on the subject as any bishop? "It must be borne in mind that in dealing with the rubrics you are dealing with a code of laws which not only is not, but cannot be observed," and he goes on to say, "The fact is, you cannot sharpen your law so as to make the whole of this obsolete code observed, and in trying to do so you will strike High Church and Low Church and Broad Church alike." Now, if this code be obsolete, if it be madness to enforce it, if to enforce it be to strike High Church, Low Church, and Broad Church alike, why in the name of all that is natural and just are we asked to enforce it? For that we are asked to enforce it is plain, because a judge has no option but to enforce the law when it is once set in motion, and it is to the jurisdiction of a judge that in the vast majority of instances their cases will be remitted. Let the House consider for a moment the alarming state of things which must arise. Here is the law declared to be ambiguous and obsolete, here is the judge bound to enforce that law to the letter, and here is the clergyman absolutely at the mercy of the law and the judge and of any three parishioners who may be able to raise a hundred pounds among them, and who may choose (and that in certain frames of mind will parishioners not choose?) to set this obsolete but crushing code in motion against him. And the bill which enacts all this is called mild and conciliatory, and the right hon. gentleman who moved the second reading recommended it to the House on the ground that it was a positive mitigation and relaxation of the statutes already in force! No doubt it virtually supersedes the Church Discipline Act. But the Church Discipline Act has repealed itself. The expense and delay attendant upon the working of that Act have practically, except in the grossest cases, made it a dead letter. This expense and delay have been the shelter of the clergy ever since that Act was passed against constant molestation, and it is because this bill sweeps away that shelter that we are asked to extol the benignity of the intentions of those who promote it. Sir, these are not matters of opinion, they are matters of conscience. Who, then, if this bill should pass, will dare to be a clergyman, and who but a rogue would desire to be one? (Cheers.) Now, sir, it was no doubt with the view of mitigating this intolerable state of things that the bill as it originally stood was very differently framed. It gave an immense discretion to the bishop. The bishop was to be public prosecutor; he was to be foreman of the grand jury; chairman of quarter sessions; he was to be the jury itself; and he was to be the executioner. No doubt the most reverend prelates thought that the bishop being clothed from head to foot in a new suit of discretion for each one of the various characters which in rapid succession he was called upon to assume, would have ample opportunity of softening the severity and obviating the oppression which, but for the wide and wise exercise of that discretion, must perpetually arise. But, sir, the discussion had not proceeded far before the discovery must have dawned upon the right reverend bench, that bishops as they are regarded by other people are very different beings from bishops as they are regarded by themselves. (Laughter.) The bishops had held up the rebellious priest as an object of dread, but it soon became apparent it was the bishop not the priest whom everybody was afraid of; it was the bishop whom everybody distrusted, and it was the bishops who must at all hazards be kicked out of their own bill. If there be one drop of comfort in the cup handed to that section of the Church against whom the bill is aimed, it is to be found in the spectacle of these right reverend engineers hoisted by their own petard. For, sir, a noble earl clapped a judge upon the bishop's back, and thus reduced that pious functionary from the position of an infallible autocrat to that of a machine. But, sir, when this had happened, it might have been said of the bill as Scott said of the Palmer:—

> "Poor wretch! the mother that him bare,
> If she had been in presence there,
> In his wan face and sunburnt hair,
> She had not known her child!"

Yet strange to say the archbishop with more than natural instinct still recognises his offspring, and as he sends it forth from the parental roof positively lavishes his tenderness upon it. (Laughter.) But was there no escape from this desperate state of things—an unamended but obsolete code—a judge bound to enforce that code—cheap and speedy processes, backed by all kind of sectarian enthusiasm among parishioners? Yes, sir, in the nick of time an invention came from Peterborough, which was to set everything straight. Let us declare a neutral area—a kind of Leicester-square—on the surface of which anybody might indulge in any antics or erect any nuisances he pleased! Let us take almost everything which this bill was brought in to suppress, and say—all these are matters of supreme indifference! A noble earl stated that "it was necessary to prevent a clergyman appearing in his great coat, which would be as great an offence against the common sense of the parishioners as putting on no ornaments at all." I did not hear that it was proposed to include the great-coat question in the neutral area, but what was to be included was a practice intended to symbolise the doctrine of the real presence. Now I have read of other bishops and an archbishop who made a certain area in Smithfield hallowed ground, because there they flung down their lives rather than authorise a doctrine which, whatever else it is, is certainly not Protestant. But our bishops and archbishops have improved upon all this. They are willing, so far as gesture and posture go, to neutralise ground consecrated for the Church of England, as no other ground was ever yet consecrated by any rite or incantation of man. But, sir, the idea of a neutral area was no sooner broached than everybody was ready with a contribution. Even the creeds of the Church were to be thrown into it. We were to escape from litigation by sacrificing everything which it was worth while to litigate about. And, then, sir, the discovery was made that the Peterborough Panacea, instead of being a universal soother, was a virulent blister, and no one dared apply it. "The main effect of this amendment," says an able writer in the leading journal, "which will remain, is formally to point out to the contending parties the practices in respect to which they are expected by a bishop to make war upon one another." Now, sir, if there is anything which has come out of this discussion damaged and battered, it is episcopal discretion, but the only thing which now remains between this obsolete code and the clergy, is what is left of episcopal discretion under this bill. The bishop can refuse to send forward a case to the judge. Yes, but he must state his reasons in writing. It can only, therefore, be in the most trivial cases that this discretion can be exercised. But put the opposite case—suppose the *veto* a reality—you will have High Church bishops stopping one class of cases and Low Church bishops stopping another. Is it possible to conceive of more disastrous confusion? It would be bad enough even if the beatific vision of a noble earl were realised, and we were to have nothing but Low Church bishops to the end of time, but what if we have bishops like those described by Lord Falkland—"So absolutely, directly, and cordially Papist, that it is all that fifteen hundred pounds a-year can do to keep them from confessing it?" And now, sir, what was the last new expedient to get us out of our tremendous difficulty? I do not mean the Bishop of London's Bill. Like the other episcopal handiwork, it was ephemeral. I mean the "letters of business." After gazing so long and so patiently at the cart, it is a comfort to get a glimpse of the horse, even although it may appear in that position which is proverbially useless. But what proof have we that these letters will lead to the initiation of reforms? The proposal to declare a neutral area raised a storm. The project of flinging that area to be scrambled for in a place where scrambling appears to be the order of the day, will raise a hurricane. How does Convocation represent the Church? Where are the laity and where are the clergy? You must first reform Convocation, and when reformed what prospect is there that it will undertake this gigantic task? For that task is no less (and these are the words of a bishop), than to remake the compromise made at the Reformation, remake the compromise which is written all over the face of the Prayer-book, and remake the compromise by virtue of which the Church enjoys all her temporalities. (Cheers.) Now, sir, let me ask the House to believe that in anything which I have said to-night with reference to the Church—in anything which I have ever said—I have been actuated by no feeling of hostility to the Church, except as a political institution. I regret as much as any hon. gentleman opposite can regret, that abject but essential condition of her existence which compels her, before she can move one inch along the path of reform, before she can touch one of her national controversies, to take this House into her confidence—a House composed not of adherents of the Church merely, but in a large measure of every possible grade of Dissent. I deplore, as much as any hon. gentleman opposite can deplore, everything which tends to lessen her legitimate influence as a great Christian and Christianizing community—and I shall vote against this bill, not only because I regard it as impolitic, irrational, and unjust, but because I can conceive of nothing which will more surely impair and destroy that higher influence of the Church, than this prospect of litigation based upon a code which no man living can justify, and yet which no man living can amend. (Cheers.)

Mr. HUBBARD approved the proposal to simplify the procedure of ecclesiastical law, but as it was necessary to carry the clergy along with a measure of this character, it ought to be submitted to Convocation. It ought also to be taken up by the Government, and on the whole the wisest course was to withdraw the measure for the session.

Mr. CHILDERS moved the adjournment of the debate; and Mr. DISRAELI, while expressing a hope, which he knew to be futile, that the House would go on, intimated that it was out of his power at present to fix a day for resuming the debate. He promised, however, to reconsider the condition of public business, and on Monday would state the result. Mr. GURNEY also strongly deprecated an adjournment, and on a division the motion was negatived by 275 to 114. Mr. PEMBERTON then moved the adjournment of the House; and Mr. DISRAELI again urged the continuance of the debate for an hour or two, with an amusing protest against the effeminacy of the present age. After an animated conversation, the second motion for adjournment was negatived by the increased majority of 304 to 61. A third motion was negatived by 188 to 112, and after more than a hour had been consumed in this wrangle over the adjournment, Mr. BERESFORD HOPE resumed the debate on the main question, and addressed the House in opposition to the bill. At the conclusion of his speech the debate was adjourned, and, the other business having been disposed of, the House adjourned at half-past three o'clock.

OUR FINANCIAL POSITION.

At the early sitting of the House of Commons on Friday, Mr. CHILDERS availed himself of the report of supply to make some observations with reference to the revenue of the current year, which he feared would not realise the expectations of the Chancellor of the Exchequer when making his financial statement. Having referred to the decrease of wages in the coal and iron districts, to the diminished deposits in the savings-banks, and to the lessened spending power of the working classes generally, Mr. Childers concluded by asking the Chancellor of the Exchequer whether he was satisfied as to the correctness of the calculations he had formed early in the year, and whether there was anything in connection with the subject which he desired to communicate to the House. Sir STAFFORD NORTHCOTE, having remarked on the inconvenience of solemn interpellations of this nature addressed to the Government, observed that if any circumstance had come to their knowledge within the last three months which ought to have been communicated to the House they would not have hesitated to come to it. He admitted that an impression had got abroad that the revenue was not in as satisfactory a condition as it might be, but he attributed it in great part to the fact that a person of such great financial capacity as Mr. Childers had considered it necessary to take action in the matter. He assured the House and he assured Mr. Childers that there was no cause for anxiety, and that so far from there being a probability of deficiency, the actual yield of the revenue for the first three months of the financial year, as compared with the corresponding period of last year, showed an excess of 138,570*l.*, or at the rate of 554,280*l.* for the year. Mr. PEASE expressed his satisfaction at the statement of the Chancellor of the Exchequer, and after some observations from Mr. E. J. Reed, Sir W. Harcourt, and Mr. Heygate, Mr. FAWCETT reminded Sir Stafford Northcote that it would be impossible for him in the future to escape the engagements made by the Government to deal with the question of local taxation, and he contended that imperial taxation had been so much reduced, while estimates of expenditure had been so much cut down, that no sufficient surplus would be left to meet any contingencies that might arise. Mr. Fawcett also said that the Chancellor of the Exchequer had taken credit for 500,000*l.*, being interest on unproductive loans, which he argued was not a legitimate item of revenue. Mr. Hubbard, Mr. Stansfeld, and Mr. Hankey made some remarks, when the subject dropped, and the report was received.

On the Speaker taking the chair for the evening sitting at nine o'clock the House was counted out.

STATE OF PUBLIC BUSINESS.

In the House of Commons on Monday Mr. DISRAELI laid before the House, according to promise, the result of his latest consideration of the state of public business, and of the means of getting through it with due expedition. Reviewing first the Government business, he pointed out that there are three important measures which it is intended to pass, but which have not yet been read a second time—namely, the Scotch Church Patronage Bill, the Indian Council Bill, and the Endowed Schools Bill. Besides these there are the Judicature and Land Bills, with other measures of minor importance which have been read a second time, and there are several votes in committee of supply and the Indian Budget yet remaining to be taken. Owing to the generosity with which the House had entrusted the Government with the control of almost all its time, Mr. Disraeli calculated that the whole of these measures might be brought to a close so as to allow Parliament to be prorogued on August 5. But this calculation was subject to the influence of "supervening circumstances," of which he deemed Mr. Russell Gurney's Public Worship Bill to be one; and he admitted that, having undertaken to give the Recorder a night for the second reading, it would be a mockery to put him off with an adjourned debate. But since the second reading had been moved Mr. Gladstone had

laid on the table six resolutions, which, read by the light of his "candid and profuse explanation," seemed to Mr. Disraeli to be designed to abolish the religious settlement which has prevailed in this country more than two centuries. That these resolutions should remain undiscussed, Mr. Disraeli thought, would be fraught with great danger to the country; and, supposing the bill were read a second time, he should feel it his duty to give the House an opportunity of pronouncing an opinion upon them. With this view he proposed that the adjourned debate should take precedence of the other orders on Wednesday, the standing order closing the sitting at six o'clock being suspended until it was disposed of, and that the committee should be taken on Friday, when Mr. Gladstone might take the judgment of the House upon his six resolutions, and after that it would be open to the House to take the course which the exigencies of the case might require. For himself, believing that the resolutions would give a new character to English politics, he should give them his uncompromising opposition.

CHURCH PATRONAGE (SCOTLAND) BILL.

The adjourned debate on Mr. Baxter's amendment on the second reading of this bill, to the effect that "This House considers it inexpedient to legislate on the subject of patronage in the Church of Scotland without further inquiry and information," was resumed by

Dr. CAMERON, who remarked that if the returns which had been presented to Parliament on the subject taught them anything, it was that the bill would be utterly powerless to bring about the result which its advocates expected from it, namely, the strengthening of the Established Church of Scotland at the expense of the Dissenters. These returns showed that where the largest amount of patronage was vested in the congregations, in the hands of the Crown, and in corporations, the Established Church of Scotland was weaker than in those districts where the contrary was the case. With respect to the question of compensation there was nothing in this bill to secure them from having it saddled on the struggling ministry. He asked the House what they would have thought had it been proposed on the abolition of purchase in the army that each officer appointed should pay his retiring predecessor 2s. 6d. a day for four years out of his pay. Voluntaries were accused of worse than bad taste in opposing this measure. But when the bill was recommended on the ground that it would form a bridge to enable United Presbyterians and members of the Free Church to desert to the Established Church, hon. gentlemen need not be surprised at the opposition of those Churches. The hon. member concluded by protesting against the bill as crude in conception and vicious in principle, and predicting that those who now most ardently promoted the measure would before long be convinced of their mistake, while those against whom it was aimed would see that the whiligig of time would bring about its revenges.

Sir R. ANSTRUTHER warmly supported the bill, which he hoped would be accepted by all the voluntary Churches in Scotland. Not a single member had opposed the principle of the bill, which was after all that the statute of Anne passed in 1712 must be repealed. (Hear, hear.) That was the principle laid down by Dr. Chalmers, the great light of the Free Church, who said that the repeal of the Act would cause a jubilee throughout the land. Was it not surprising, then, that the bill being one for the abolition of patronage in the Church by means of the repeal of the statute of Anne, there should have been an Opposition whip to support the right hon. member for Montrose, whose motion was one for its rejection? The hon. baronet recalled at some length the history of the secession of the Free Church, which he contended had been primarily caused by the decision of the House of Lords in the Auchterarder case, and called upon the House to look on the present measure as one merely for the abolition of patronage in the Church of Scotland. He had received a number of letters from his constituents complaining of his supporting the second reading of this bill, and one of them said the bill was drafted by the Father of Lies. (Laughter.) He was under the impression that it was drafted by the Lord Advocate, and anybody further removed from the Father of Lies he could not conceive. He contended that it was absolutely necessary that lay patronage should be abolished before anything like an approach could be made with honour to the Free Church of Scotland. The Government had brought in this bill to form a basis of union, and he believed it would form one. It would be a very bad bill for the Liberation Society. The Established Church of Scotland was regaining her strength. Since 1843, by her Endowment Committee, she had created 203 new parishes, built 200 new churches, and, while the sum raised in 1843 for Home Missions was only 28,000*l.*, last year it was 116,000*l.* He had no desire to separate himself from the right hon. friend the member for Greenwich; far from it. But he desired to know whether in comparing Ross and Sutherland to Connaught and Munster we meant to apply the remedy in the one case that he apply to the other. He was loyal to his party, and intended to be so; but if in order to continue to be a Liberal it was necessary that a man should become a Dissenter, his impression was that the troubles of the party were yet to come. (Hear, hear.) He had spoken thus far in favour of the bill, but he did not for a moment dispute that it required amendment—and thorough amendments in some particulars—and he himself should propose one in reference to the part which the congregation in the Presbyterian Churches should take in the appointment of the minister under such regulations as should be laid down by the General Assembly. He believed this bill would form the basis of a reunion between the Established Church and the different members of the Presbyterian body, and at all events if it failed to accomplish that object the Government would have done its duty.

Mr. CAMPBELL-BANNERMAN admitted that the general sentiment in Scotland was against patronage. As to the fervour with which the hon. baronet (Sir R. Anstruther) had delivered his sentiments on this matter, he could only attribute it to the heated atmosphere in which this bill was debated. The question on which the House was asked to decide was whether an essential portion of the constitution of the Church of Scotland should be set aside. To develope the internal work of that Church was one thing, but to develope that work at the cost of the constitution of that Church was another thing. The demand for the abolition of patronage had been made by the political leaders of the Church of Scotland for their own political purposes. For some years the Free Church and the United Presbyterian Church had been endeavouring to form some sort of a basis for union, and these negotiations had now apparently resulted in a common platform being arranged. Curiously enough, however, the cry for the abolition of patronage in the Established Church was precisely coincident with this agreement on the part of the religious communities he had just referred to. It was in fact intended to checkmate the movement of the two great seceding bodies. Parliament was asked to intervene and take part in the manœuvres and counter-manœuvres of these sects, but if it were sound policy to reunite the two bodies, could this be done on the basis of union with the Established Church? The United Presbyterian Church was a purely voluntary association, and with regard to the Free Church there some doubt as to what was the real cause of the Disruption of 1843. In his opinion the Free Church went out on the higher ground of spiritual independence, and that patronage was only the overt occasion of the Disruption. It was hoped by the promoters of the bill that in the event of its passing, many of the weaker-minded and less-instructed members of the two seceding bodies would return to the Established Church; but he would ask whether this was a worthy object, and one which was consistent with the dignity of Parliament. Passing on to the details of the measure, he remarked that the proposal respecting communicants had been given up, because it would have outraged the conscience of the country to make the act of communion a qualification for taking part in the election of ministers. Then it was proposed to give the power of election to the ratepayers in order to establish the constituent body on as broad a basis as possible. Now, he was in favour of representation and taxation going together, but he was opposed to this proposal because it would give a man a vote for one thing and tax him for another, and would lead to inextricable confusion. He could not conceive anything more difficult to manage than a body of all creeds, classes, and kinds coming together to elect a minister for one persuasion. The only result of all these propositions would, in his opinion, be to put the new wine of democracy into the old bottle of a State Church. This was purely a polemical measure, designed to disturb the present balance of creeds in Scotland, and to do so in the least ingenuous fashion. Whether the bill passed or not, the mischief was done. It was done by the Government and the Church of Scotland having moved in the matter, and the result would only be to exacerbate sectarian feeling and deepen religious animosity among the Scottish people. (Hear.)

Mr. BALFOUR supported the bill, asserting, with regard to the opposition to it, that no sect could have a vested interest in the abuse of another sect. Mr. FORDYCE supported the bill because it was asked for by the Church, though, personally, he should have preferred that the question should not be mooted now. As a patron in a small way, he thanked the Government for relieving him of his responsibility in that character, and he would be prepared to devote the money he received to school board purposes, supposing he should feel justified in taking it from the poor incumbent. He was not afraid of disestablishment, but he deprecated a premature agitation for it, and believed that that would have the effect of splitting up the Liberal party in Scotland.

Mr. M'LAREN denied that the repeal of the Act of Queen Anne was the principle of that bill. If that Act were repealed the Act of 1609 would come into being, by which the heritors and elders would appoint a man and present him to the congregation, when the congregation would say "Yea" or "Nay," and then the Church courts would decide whether the congregation in accepting or rejecting him had acted wisely or not. He maintained that the parallel which had been drawn between the Highland parishes and Connaught and Munster held good. The hon. gentleman entered at some length into the history of patronage in Scotland in reply to the speech of the Lord Advocate, and went on to say that although the General Assembly had approved this bill by a large majority, it had not done so unanimously; and among several proposed amendments of which notice was given there was one by Sir R. Anstruther for giving the parochial franchise to those in communion with Protestant churches. These dissents had been signed by many leading members of the Established Church, and in his view they disposed of the unanimity which was said to exist in the Establishment in favour of the bill. With regard to the views entertained by the Free Church, it was only necessary to state that, by a majority of 433 to 66, the Assembly of the Church had passed a resolution strongly protesting against the bill. The United Presbyterian Church also, whose synod consisted of 500 congregations in Scotland and about 190 in England, had taken a similar course. Both of these churches professed the same faith with the Established Church, and would not, therefore, accept a measure one effect of which would be to keep them outside the pale of the Church and separate the people of the country into sects. For his part, he saw no valid reason for refusing to place the power of electing the ministers in the hands of the persons who elected the school boards. (Hear, hear.) Hon. members had had furnished to them a paper purporting to contain the number of communicants in the various places of worship in the Established Church. He had had letters from Edinburgh, Aberdeen, and many other parts of Scotland, stating that the figures given were wholly undeserving of credit, and, indeed, the people of Edinburgh were astonished at the audacity of the statement made as to that city. There were four churches in Edinburgh the communicants in which were set down as numbering 8,809. The churches in question were attended, since the paper was published, by four gentlemen whose word might be relied upon, and they found that the attendance at the four at forenoon service only amounted to 2,446. It was probable that half of that number ought to be added for attendants at evening service who had not been present in the forenoon, and for persons from home or absent owing to sickness or some accidental cause; but in any case it would be seen that the attendants did not come by to the number set down as communicants. Again, the astounding statement had been published that the United Presbyterians had only increased at the rate of 1 per cent., while the population of Scotland increased at the rate of 10 per cent. per annum. The truth was that the population of Scotland only increased by one per cent. per annum. He had recently looked at the *Edinburgh Directory*, a publication which was of no politics and of no creed, and he found that while the Established Church had twenty churches in Edinburgh and Leith—which towns between them contained about one-thirteenth part of the population of Scotland—the Free Church had forty-three, the United Presbyterians twenty-six, the Episcopalians seventeen, the Roman Catholics four, the Baptists seven, and the Congregationalists five. Altogether there were 125 churches of the various religious communities outside the Established Church, against twenty. A minister of the Established Church had sent to him a pamphlet in which it was stated that there were 50,000 people in Edinburgh who did not attend any place of worship. That, he thought, was an exaggeration, but no doubt the number was a large one, and it should be remembered that those who did not belong to any other religious body were counted as being members of the Established Church. The Lord Advocate had stated that there was 48,000 signatures attached to the petitions he had presented in favour of the measure, but it would be found that a star was placed against 387 of the petitions so presented by the right hon. gentleman as an indication that they were substantially the same as those which had been presented from the General Assembly of the Church of Scotland—in fact, he was informed that there was a regular manufactory for petitions in Edinburgh. ("Hear," and a laugh.)

Mr. VANS AGNEW, as the representative of a Scottish constituency and as a patron of Church livings in Scotland, warmly supported the second reading of the bill. He affirmed that the question of Church establishment lay at the root of the opposition to this bill, but he believed that the present House of Commons was not less favourable to that principle that the last, which decided by a large majority in favour of maintaining Church establishments. (Hear, hear.)

Mr. R. W. DUFF agreed that it was desirable to abolish lay patronage, provided that it was, when taken out of the hands of the present patrons, handed over to the nation as represented by the whole Presbyterian community; but thought the present bill was so framed that, so far from being a measure of conciliation, it would multiply anomalies and greatly aggravate sectarian strife throughout Scotland. (Hear, hear.)

Mr. MONTGOMERIE said that his constituents had instructed him to use every exertion to get rid of patronage, and therefore he should support the bill, and he did so with the more pleasure because it had been brought in by a Conservative Government. It had been argued all through the debate as if it were a measure of disestablishment, but he denied that it bore that character. His support of the bill would, he hoped, have a little more value in consequence of the fact that he was not himself a member of the Established Church of Scotland.

Colonel MURE said that if the bill did not change the Church of Scotland from a minority into a majority Church, the Church would not be much helped by their legislation. He considered that they owed a debt of gratitude and of reparation to the Free Church and to the United Presbyterians, and he thought it right that they should pay that debt by opening the portals of the Established Church to them.

Mr. HORSMAN said the principle of this bill was to abolish patronage, and in that principle he heartily concurred; but he did not think the measure was wise and statesmanlike. When he first heard that the Government had determined to abolish patronage in Scotland he felt great surprise; but when the bill was introduced he felt still more surprise, because he could not understand how the Cabinet thought to settle so great a question by so inadequate a measure. But when he heard the speech of the Prime Minister his surprise took another direction, that the right hon. gentleman had not been better informed of the local feeling in Scotland. There was quite an harmonious feeling among the various religious bodies in Scotland three months ago, but in one day the challenge which had been thrown out had been accepted by the religious leaders of more than one-half the population of Scotland, and harmony existed no longer. Was it wise thus to call attention to the Established Church of Scotland at a time when all Establishments were on their trial? The Government had resolved not on reconstruction or on disestablishment, but on a middle course. Apparently this was a scheme that only affected the Established Church, and it had all the air of a liberal and popular measure, but the real character of the measure was very different. He believed the bill had been brought forward with the best intentions; but the Government had omitted to ask themselves two questions—First, what was the Church they were endeavouring to please? and what was the patronage they were endeavouring to abolish? and in not asking these two questions, they had fallen into two mistakes. They forgot that the Church was the Church of a minority, and they forgot that patronage was the blazing symbol of the Church in whose name they had presented the leaders of half the nation. Considerable sensation was created among a large part of the population of Scotland by perceiving, or thinking that they perceived, a compact between a Conservative Government and Conservative Churchmen to give legislative sanction to a Church which was abandoning its principles while retaining its temporalities. (Hear, hear.) He had no wish to go into the history of the great secession of 1843, but he might remark that Sir James Graham and Sir Robert Peel both complained that they were misled by what was said by their advisers in Scotland. Those advisers said to them, "Stand by your policy, and they won't go out"; the advisers of the present Government said to them, "Stand firm, adhere to your bill, and they will all come back." (Laughter.) The new idea was as delusive as the old one. Why had not the Government held out the olive branch of peace to a Church which numbered some hundreds of thousands of persons? They had given the House a bill instead of a policy, and had made the same kind of mistake as was made in 1843. The policy which would be acceptable had been placed before the Government, and if they had adopted it that would have made the bill honourable for the House to pass, and an undoubted benefit to the Established Church. Under a measure based on that policy, the patrons would give up their rights for the benefit of the nation, the principle of an Establishment would be maintained, and the case of the Highlands, which had ministers without congregations, would be fully met. It was said that the amendments suggested would not be accepted in Scotland, but he could not believe that. So long as the Established Church existed, it was the duty o the Legislature to make it as strong and as useful as it could. He never could affirm the principle that the Church of a minority was the Church of the nation; but he hoped the Government would consider the amendments, which would tend to improve the character of the bill. (Cheers.)

Mr. HARDY, in summing up the debate, justified the measure by the fact that the abolition of patronage was unanimously desired by the clergy and laity of the Church, and that the great Free Church authority, Dr. Chalmers, had declared it to be the one thing needed to restore religious union in Scotland. Moreover, at the time of the secession, it was not the Church which desired to retain patronage, but the State which refused her permission to get rid of it, and the mode by which the right of presentation was now to be exercised was more in accordance with the old practice of the Church than any other mode which could be suggested. Mr. Hardy replied *seriatim* to Mr. Horsman's criticisms of the details of the bill, and expressed his belief that if not now, at least in the next generation, the bill would lead to a religious reunion.

The House divided—

For the second reading 307
Against ... ... 109—198

The announcement of the numbers was received with Ministerial cheers.

The bill was accordingly read a second time, and the committee fixed for Thursday.

[The following is the minority of 111 (including tellers), who voted for Mr. Baxter's amendment:—Right Hon. Wm. P. Adam, George Anderson, Sir George Balfour, Alexander C. Barclay, James William Barclay, W. B. Beaumont, Alexander Brogden, Right Hon. M. Brooks, Alexander H. Brown, Right Hon. Lord Ernest Bruce, Thomas Burt, Charles Cameron, H. Campbell-Bannerman, Robert M. Carter, Lord F. C. Cavendish, J. C. Clarke, Charles C. Clifford, H. T. Cole, Lord F. Conyngham, John Corbett, Joseph Cowen, J. S. Crawford, John Kynaston Cross, John Crossley, Marriott R. Dalway, Sir H. R. Ferguson Davie, Richard Davies, Sir Charles W. Dilke, Lewis Llewelyn Dillwyn, George Dixon, Right Hon. J. G. Dodson, Mount E. Grant Duff, Robert William Duff, George Errington, Henry Fawcett, Lord E. Fitzmaurice, Right Hon. W. E. Gladstone, W. H. Gladstone, Julian Goldsmid, Right Hon. G. J. Goschen, Edward T. Gourley, Sir John Gray, J. F. Harrison, Marquis of Hartington, Sir H. M. Havelock, Arthur Divett Hayter, Right. Hon. J. W. Henley, T. R. Hill, John Holms, C. H. Hopwood, H. M. Jackson, David James Jenkins, E. Jenkins, Lord Kensington, Hon. A. F. Kinnaird, Nathaniel G. Lambert, Edward Aldam Leatham, George Leeman, George John S. Lefevre, John Farley Leith, Morgan Lloyd, Dr. Lush, Alexander Macdonald, D. Macgregor, Alexander M'Arthur, William M'Arthur, Duncan M'Laren, Sir D. C. Majoribanks, John Martin, George Melly, Frederick A. Milbank, George Osborne Morgan, Samuel Morley, Sir A. E. Monck, Colonel Mure, Ernest Noel, Captain Nolan, Hon. W. O'Callaghan, Richard O'Shaughnessy, C. M. Palmer, Joseph Whitwell Pease, John Pender, Frederick Pennington, Sir F. Perkins, R. Needham Phillips, Right Hon. Dr. Lyon Playfair, Thomas Bayley Potter, Captain William E. Price, John Ramsay, William Rathbone, E. J. Reed, Robert Reid, Lord Arthur Russell, Bernhard Samuelson, Charles Seeley, Mr. Serjeant Simon, Eustace Smith, Patrick James Smyth, Richard Smyth, Right Hon. J. Stansfeld, James C. Stephenson, Colonel Stuart, Edmund John Synan, Daniel Taylor, Hon. C. R. D. H. Tracy, George Otto Trevelyan, Watkin Williams, Sir Matthew Wilson, Adolph William Young. Tellers—Mr. Baxter and Mr. Laing. It appears that twenty-nine Scotch members voted in favour of the bill and twenty against it.]

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—On Wednesday it was resolved on the motion of Mr. Buxton, by twenty-six votes to five, to increase the number of visitors in those divisions where each visitor has on an average a larger number of children under his charge than 3,000, and where the schools are suitable and not full. This determination will, it is estimated, involve an additional annual expenditure of 4,500*l.*

THE LLANELLY SCHOOL BOARD ELECTION took place on the 3rd inst. without a contest, and resulted in the return of two Congregationalists, two Baptists, one Calvinistic Methodist, one Wesleyan, and three Episcopalians.

HANDSOME OFFER TO A SCHOOL BOARD.—A very handsome offer was made to and accepted by the Paisley School Board at their meeting on Friday. The plans of four new schools were under consideration, the estimates for which were 6,100*l.* each, and it was suggested that the plans should be deviated from in order that their erection should be accomplished for 1,000*l.* less in each case. The chairman, Mr. Thos. Coats, however, stated that, having observed the crowded and unhealthy state of several of the existing schools, especially working-class ones, he was willing to pay the difference (4,000*l.*) between the original estimate and that for the proposed reduced size.

LADY SCHOOL INSPECTORS.—The *School Board Chronicle* notes that the lady teachers in the city of Boston are all on strike against school inspectors of their own sex. Their sorrowful experience is that the lady inspectors submit the teachers to such rude and impertinent treatment that the latter prefer the supervision of the gentler—*i.e.* male—sex.

THE TRANSFER OF SCHOOLS.—Speaking of the recent decision of Vice-Chancellor Malins in a case where the National Society sought to restrain the London Board from accepting the transfer of a national school without the consent of that society, the *School Board Chronicle* remarks that the judge said the proper tribunal before which any objection to the transfer ought to be made was the Education Department, and the department had decided that the National Society had no power of vetoing the transfer. "That decision the Vice-Chancellor held was final; and further, his Honour expressed a doubt as to whether it would be expedient that the society should have such power. And well indeed might he entertain a doubt on that point. There can really be no good reason for interfering with the discretion of the managers of a national school. They are all good Churchmen and interested in the maintenance of a Church school. They are always prone to keep their schools in their own hands and under their own system as long as possible. They almost invariably exhaust every means of continuing to carry on their schools, and look upon the transfer to the school board as a last resource. It is only when subscriptions fail them, when the financial affairs of the school show indications of bankruptcy, and the National Society does not come to the rescue, that the managers take steps to hand over the school to the board; and in such cases they usually make certain stipulations for the use of the schoolrooms at certain seasons for denominational purposes and the like. It seems very reasonable and very fortunate that the National Society has no power to overrule the decision of the managers, for they would do nothing but condemn the school to drag on a hopeless and bankrupt existence."

THE ENDOWED SCHOOLS AMENDMENT BILL.

It will be seen from an advertisement elsewhere that the Executive Committee of the Liberation Society have adopted resolutions condemnatory of the bill brought in by the Government, to transfer the powers of the Endowed Schools Commissioners to the Charity Commissioners, as well as alter in other respects the Endowed School Act of 1869. The committee assert that the bill repudiates the principle on which both that Act and the University Tests Abolition Act were based, and will tend to hinder educational work, by the restrictions its imposes and contention it will occasion.

At a meeting of the executive of the London Nonconformist Committee, held July 13, 1874, it was unanimously resolved:—"That in the opinion of this committee the bill for the amendment of the Endowed Schools Act is essentially narrow and sectarian in spirit, and is evidently intended to contravene the principles of the Act of 1869. Against the 4th, 5th, and 6th clauses of the bill, by which Nonconformists will be debarred from the management of a large number of endowments, and schoolmasters required to be members of the Established Church, the committee utter their emphatic protest, as the effect of these clauses will be to place nearly the whole of the secondary education of this country in the hands of the privileged sect, manifestly to the unfair increase of its influence and to the disadvantage of other bodies. Such a policy the committee condemn as reactionary and anti-national. They further strongly object to the proposal to transfer the power of the Endowed School Commissioners to the Charity Commissioners, as likely to prove injurious to the interests of education; and would suggest that the National Endowed Schools should be placed under the control of the Committee of Council on Education. On these grounds the committee appeal to Nonconformists, entreating them strenuously to resist the bill; and they earnestly hope that the Liberal party generally will resolutely oppose it in the House of Commons."

ATTEMPTED ASSASSINATION OF PRINCE BISMARCK.

At noon on Monday Prince Bismarck, who is staying at Kissengen, while driving out in the country in the direction of Saline, was fired at and slightly wounded by a shot which grazed his right wrist. The wound is of an insignificant character. The would-be assassin, a young man of the name of Kullmann, was at once arrested, and was nearly lynched by an infuriated crowd. The Imperial Chancellor, an hour and a half afterwards, drove through Kissengen in company with Count Pappenheim, and showed himself to the people. In the evening he appeared in the public gardens, and met with an enthusiastic reception. The Musical Society and the town band of Kissingen were subsequently brought to the prince's residence by a large number of the inhabitants and visitors, and executed a serenade under his windows. The prince appeared at the balcony, and expressed his thanks for the marks of sympathy extended to him. He pointed out that the attempt was not aimed at his person, but at the cause which he represented, and concluded his speech by proposing cheers for the German Empire and the Allied Princes. The people responded by repeated cheers for Prince Bismarck. Kullmann is a journeyman cooper from Magdeburg. He is a member of a Catholic Journeymen's Society in Salzwedel, and has been seen several times in company with a Catholic priest, Father Hauthaler, incumbent of a village in the Austrian Tyrol, who has been arrested at Schweinfurth. It is said that the criminal has openly confessed at the preliminary examination that his intention was to assassinate the prince. He also made use of an expression leading to the conclusion that other parties are implicated in the matter.

THE CROPS.—Mr. Mechie writes to the *Times* from Tiptree Hall, Kelvedon, Essex, that there has been no continuance or extension of the blight to which he had previously adverted, which appears to have affected principally the white or most tender wheats. The red and especially the bearded revetts have comparatively escaped. The brilliant, tranquil, and hot days we have had are rapidly perfecting the grain. It has been observed that there is an absence of the wide or five set rows of kernels which denote an unusually good crop. It is supposed that the blighted ears were late bloomed, then injured by the June frost, and prostrated by the rough and searching winds last week. The wheat crops round Alford, Lincolnshire, are now in splendid condition, and a heavy yield is anticipated. The grass lands have been revived by recent showers, and haymaking has been progressing rapidly. A large number of reaping and mowing machines are being purchased by the local farmers. Several wells attached to private residences at Horncastle, having failed in consequence of the long-continued drought, have lately been deepened, and in all cases with success.

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The ANNUAL MEETING of the parents and friends of the above School will be held on TUESDAY, July 21, when it is expected that H. RICHARD, Esq., M.P., will distribute the Prizes. EDWARD GRIMWADE, Esq., J.P., Chairman of the Company, will preside on the occasion.

The ADDRESS to the pupils and friends will be delivered by the

Rev. Dr. ROBERT MOFFAT,

and the Rev. R. D. Wilson, of Craven Chapel, London; Alexander Hannay, E. T. Egg, Messrs. John Glover, Albert Spicer, J. T. Scrutton, and others, are expected to attend and address the meeting

To commence at 12.30.

A Cold Collation will be provided for Ladies and Gentlemen in the Dining Hall, at which the Chairman of the Company will preside.

Tickets for the Luncheon should be obtained early, from Mr. A. Boardman, Bishops Stortford.

East of England Nonconformist School Company
(Limited).

THE Rev. Dr. CUYLER, of Brooklyn, U.S., will PREACH on behalf of the NATIONAL TEMPERANCE LEAGUE, in the CITY TEMPLE, Holborn Viaduct, on SUNDAY, July 19, at 3 p.m.

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*** The Guinea rate can only be accorded to Annual Subscribers, but may commence at any date.

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We beg respectfully to state that in future a Notice will be sent to each pre-paying Subscriber at the commencement of the month in which his subscription becomes due.

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TO CORRESPONDENTS.

J. Barnard, Hobart Town.—P.O.O. 24s. 2d. received.

"Thomas Nicholson."—His letter only reached us a short time before going to press.

The Nonconformist.

WEDNESDAY, JULY 15, 1874.

SUMMARY.

The Prime Minister expects that the session will be brought to an end on the 5th of August, and is trying to adjust Parliamentary business to that arrangement. He hopes to pass the Scotch Patronage, Indian Council, Endowed Schools, Judicature, and Land Bills within that period, but the Public Worship Bill intervenes. It is not a Government measure, and several Ministers are opposed to it, but Mr. Disraeli is anxious to give it every facility. It is quite possible that there may have been a scene at Monday's Cabinet Council, or, may be, the minority succumbed when there seemed so good an opportunity of damaging Mr. Gladstone. At all events the astute Premier is to have his way. The adjourned debate on the second reading of Mr. Russell Gurney's bill is to be taken to-day, and as the Wednesday's standing order is to be suspended, the debate, which begins at twelve o'clock, will go on till the vote is taken—that is, it need not close at a quarter to six. A large, perhaps an overwhelming majority, will carry a great moral influence when the House takes into consideration on Friday Mr. Gladstone's six resolutions, which the Prime Minister regards as "giving a new character to English politics," and to which he will offer an "uncompromising opposition." Such are Mr. Disraeli's ingenious tactics. At the head of a large majority of the House of Commons he will figure as the champion of "our glorious constitution in Church and State," carrying with him into the lobby a moiety perhaps of those who sit on the Opposition benches. Albeit the weather is so sultry, the most exciting debates of the session may be expected before the close of the present week. As a contemporary remarks, "Mr. Gladstone's resolutions will, no doubt, be rejected amid much excitement, and Mr. Disraeli will ride on the whirlwind and direct the storm. If this is not great statesmanship, it is certainly consummate skill, and in these days that is often the more useful quality of the two."

Last night the Endowed Schools Act Amendment came on for second reading, and gave rise to an animated and important debate. Lord Sandon in introducing the measure—the drift of which we have described below—proclaimed it to be the mission of the Conservative party to lift up again the old institutions, and to breathe life into the dead bones, "In what nobler work could a man be engaged?" asked his lordship, amid warm cheers from the benches behind. Mr. Forster led the opposition to the bill, and denounced it as reactionary and unwise, as recognising a principle which would logically justify the repeal of the University Tests Act, and as furnishing a new argument for the disestablishment of the Church it was designed to strengthen. In the same spirit, but with more indignation, Mr. Dillwyn protested against handing the education of the middle class of the people over to a sect, and above all to a so-called National Church, which was at the present epoch torn by intestine struggles, and was before Parliament in search of a settlement. Mr. Lyon Playfair pointedly observed that the Endowed School Commissioners were being superseded simply because they had not recommended themselves as agents for accomplishing the work of the Church of England, and he remarked that the Government had thrown down a challenge of the Church to Dissent, and in a most distinct way no doubt Dissent would take it up. Mr. Gladstone also took part in the debate, and was received with marked enthusiasm by what was, on this occasion certainly, a united and resolute Liberal party. He also declared the bill to be inequitable, unusual, and most unwise. It was a first and experimental step in a backward direction, and the House had no assurance that it would be the last. All these warnings and protests went for nothing. An imperious majority (291 to 209), insisted that it should be passed:—

It may be possible (remarks the *Times*) to carry by a majority of 80 or 90 the second reading of a bill proposing this wholesale re-delivery to one religious body of schools which, founded for national purposes and endowed with national property, have been set free for the use and education of all Englishmen; but it must be obvious to every Conservative who reflects upon the matter that it must be a fatal victory. There are occasions when numbers have none of the reality of strength, and this is one of them.

The committee is fixed for Monday next, so that whatever opposition can be offered to the bill in its subsequent stages must be prompt and vigorous. If it passes, most of the endowed schools that come within the purview of the Charity Commissioners will by the end of *five* years, during which the bill is to be in operation, have become Church foundations; and thus, as Sir John Lubbock says, the educational resources of the country will be frittered away in creating a network of sectarian institutions.

Following up the policy embodied in his Message to the French National Assembly, Marshal MacMahon has caused it to be intimated to the Committee of Thirty that his Government wish to be invested with the right of dissolution, to have at their disposal a large share of the nominations to the Second Chamber, and for the substitution in the parliamentary electoral law of election by *arrondissement* for election by departments. That committee have not yet made a report, and seem to be in no haste. The Assembly has yet to organise the powers of the President, and not till then will there be a dissolution, for which M. de Fourtou has declared the Government are in no hurry. It is quite possible that the winter may find the present Chamber still in existence, but it is not at all likely that there will be a general election until the franchise and its mode of operation have been so manipulated as to tell strongly against the Republican party.

An attempt has been made on the life of Prince Bismarck at Kissingen, which has happily failed. A journeyman cooper from Magdeburg, named Kullmann, instigated it is believed by a Tyrolese priest who is under arrest, fired at the German Chancellor as he was riding out, and slightly grazed his wrist. The Prince was as usual, imperturbable, and shortly after again appeared in public. The assassin was at once arrested, and admits that he had accomplices. Indeed the priest referred to, Father Hauthaler, stopped the horses of Prince Bismarck's carriage at the critical moment. It need hardly be said that the Chancellor has received congratulations on his escape from all parts of Germany. That sympathy will be echoed throughout Europe. This event will be a heavy blow to German Ultramontanism. Though it is to the last degree improbable that the assassin was the tool of a Roman Catholic conspiracy as such, we may presume that Father Hauthaler was led to suggest the crime by the incendiary appeals of the Ultramontane press. The newspapers of Berlin overflow with vengeful feeling, and one of the most moderate of them peremptorily demands that a step be put to hierarchical agitation, and predicts, not without some warrant, that "the bullet destined to pierce Bismarck's brain will rebound upon the heart of the Papacy."

MARSHAL MACMAHON'S MESSAGE.

MARSHAL MacMahon, President of the French Republic, has sent a Message to the Assembly at Versailles, the tone of which, if not the terms, is calculated to make a deeper impression upon the Monarchical party in France than any document which has been issued by authority since the overthrow of M. Thiers, in November last. It looks like, and probably is, the Marshal's response to the manifesto of the Comte de Chambord, published in the *Union* paper a few days previously, and for the publication of which the *Union* was suppressed by MacMahon's Cabinet for fifteen days. For this prompt intervention of the Cabinet against the pretensions of the royal representative of Legitimacy, M. Lucien Brun, a devoted adherent of the cause of Henri V., proposed in the Chamber a vote of censure on the Ministry. The motion was rejected by a very large majority; whereupon M. Paris, a Bonapartist, but acting in accord with the President's Government, moved an order of the day pledging the Assembly to uphold energetically for seven years the powers conferred upon Marshal MacMahon, and to reserve the discussion of the constitutional laws. General de Cissey accepted that motion, but after a short but sharp debate, the Assembly rejected it by 368 against 331 votes. The meaning of the vote was an assertion on the part of the majority that they reserved their right to revise and, if necessary, to revoke the powers of the Marshal-President at any time during the Septennate, should it seem expedient for them to do so. A vote for the Order of the Day, pure and simple, proposed by General Changarnier, was subsequently carried by 339 to 315, and was evidently intended to soothe the Government under its previous defeat. Of course, President MacMahon was placed under an imperative obligation to speak his mind, and

he did so in the Message which he addressed to the Assembly on the following day.

In substance, the Message is to the following effect. The Marshal-President informs the Assembly that he accepted the position assigned to him by the vote of the 20th of November last, as one which imposed upon him important duties for which he is responsible to France, and from which he cannot in any case withdraw. The powers with which he was then invested had a fixed duration. The confidence then bestowed upon him rendered them irrevocable; for the Assembly wished in bestowing them "to fetter their own sovereignty." Those powers he declares his intention of defending by the means with which the laws have armed him, thereby responding, as he believes, to the expectation and wish of the Assembly, which, in placing him for seven years at the head of the Government of France, intended to create a stable, strong, and respected power. That power, however, is not yet organised. The Assembly has imposed upon itself obligations which it has still to accomplish. He implores it to complete its work, and he assures it that he has charged his Ministers to make known without delay to the Committee on Constitutional Laws "the points upon which he thinks it essential to insist."

This Message has fairly shattered the hopes of the Monarchical party for at least a considerable time to come. M. Casimir-Périer, with great adroitness, claimed to interpret it in support of the motion which some time before he had made for the organisation of the Republic, but which the Committee of Thirty had subsequently declined to report upon to the Assembly. It is, however, as the *Saturday Review* acutely remarks, left uncertain by the Message whether the Marshal, who expresses his anxiety to have all the powers which he thinks necessary to a President of the Republic, "is equally anxious to have it decided that these powers are entrusted to him as President of the Republic for seven years, and not as President of a seven years' Republic." It would not be strange that the Marshal should lean in his political views towards the restoration of the Empire. Under it he gained his honours, and with it, there is reason to believe, he associates his sympathies and his hopes. It is greatly to be doubted whether he desires, or looks towards, a definitive organisation of a Republican Government which, after the expiration of his Septennate, shall remain permanently established. Be this, however, as it may, he interprets his present duty by the reasons laid before him when he accepted office. He knew nothing of the reservations which were secretly cherished by the Duc de Broglie and his party. He had no intention of being used as a stop-gap until the Monarchists were ready with their monarchs. Seven years he took to be seven years, neither more nor less, and was willing to obey all the behests of the Assembly legitimately expressed, save the abridgement of the duration of the authority conferred upon him. There is no reason to suspect his honesty of purpose, whatever doubt may be justly thrown upon his political capacity. But it is permissible to suppose that having tasted power as a military dictator, the Marshal is not disposed to resign it, unless it be at the demand of his own conscience in reference to the trust committed to him.

The Message reveals an unwelcome prospect to the Monarchical party of all shades, but it also discloses a troubled future for France herself. Apparently there is but one process by which to avert from her the intrigues, conspiracies, uncertainties, and political forebodings, which the Septennate can hardly fail to encourage during the next few years—and that is the immediate organisation of a Government which, at the expiration of that term, shall legally and peacefully pass into power. To delay during that interval the settlement of the form which Government shall assume as a permanent institution, is tantamount to a surrender of France, meanwhile, to all those influences which will operate unfavourably upon the force of her recuperative energies, upon the revival of trade and commerce, upon the restoration and establishment of public confidence, and upon the resumption by the State of her proper place among the Powers of Europe. Such, however, is the sad destiny which appears to be in reserve for her. The Assembly at Versailles, too selfish to consult the suggestions of patriotism, renders it impossible for her to retrieve her past errors, the penalties of which it will be long before she has exhausted.

TORY TACTICS IN THE ENDOWED SCHOOLS.

THE bill just introduced by Lord Sandon for the amendment of the Endowed Schools Acts, threatens us with the most mischievous and insolent piece of reactionary legislation which has yet been attempted by the Ministerial apostles of sectarian bitterness and intellectual night. It was bad enough to rob poor little pauper children of their only hope of elevation above the abject lot to which they were born. But for this there was at least the pitiful plea that if the children were sacrificed the ratepayers might gain a few miserable shillings by their earnings. It was bad enough to insult Free Kirk martyrs to principle by offering all objects refused them to the subservient slaves of expediency. But even for this there is the shadow of excuse that at least certain spiritual rights are conceded to Christian congregations. But for the mean and spiteful bill now introduced to filch from the descendants of persecuted Puritans the meagre measure of justice grudgingly accorded them by the existing Endowed Schools Acts, there is absolutely no excuse, save such as ostensibly justified the Pharisees in throwing to Judas Iscariot the thirty pieces of silver amassed partly out of widows' mites. It is the reward of political iniquity, of clerical misrepresentation and unscrupulous agitation. We suppose it will be allowed to pass; for while John Bull would probably not tolerate any Conservative meddling or muddling in regard to his fiscal arrangements or his foreign policy, he seems for the present, in regard to all religious and educational interests, spell-bound by the glittering mockery of Disraelian fascination.

How many of our readers, we wonder, are even aware of the mischief about to be done them? Mr. Forster's legislation was never extravagantly Liberal; and for many reasons we are unable to accept him now as a trustworthy exponent of religious equality. But the existing Acts do at any rate allow a small minority of Nonconformist managers to be appointed here and there under the new schemes for various endowed schools. They are in some measure unfavourable to the growth of a clerical monopoly of headmasterships; and the exceptions which they make to their liberalising tendency, are, if not always justifiable, at any rate intelligible and even plausible. Schools founded since the existing relationship between the Established and the Free Churches was defined, and in which a connection with the Establishment is ordained by the original instrument of foundation; schools connected with cathedral or collegiate churches, schools of whatever date, of which the deed of endowment showed that the founder had in view as an express purpose the perpetuation of his own religious opinions—all these were reserved from the liberalising effects of the existing Acts. With such exceptions the constitution of all endowed schools was open to revision. And with this view a special body of commissioners was appointed who, notwithstanding many shortcomings, have already effected a number of salutary reforms. They have never been very ardent in their liberal zeal. But when Englishmen are appointed for a special duty they generally have a habit of being on the whole loyal to their mission. Boards of management have been reconstituted by a reasonably fair balance of nominated, elective, and co-optative members. The pretensions of the clergy to a predominant influence have not always received the attention supposed by themselves to be their due. With the exceptions above noted, it has been expressly provided that attendance or non-attendance on any particular form of worship should be no qualification of managers. Religious instruction has been made at least a degree less denominational. And what is by no means unimportant, the curriculum of instruction has generally been kept somewhat above the level of public elementary schools. The commissioners have not felt it their duty to save the pockets of the ratepayers, but rather to provide a few rungs in the ladder by which the children of the poor are hereafter to climb from primary schools to the Universities. With this view they have required such fees to be paid as would sufficiently mark the higher office to be discharged by endowed schools. And at the same time, always with a tender regard for the local affections and predilections of the "pious founder," they have arranged that a considerable number of open scholarships should be available for competition amongst the most promising pupils of elementary schools.

Unfortunately the time of the commission is nearly expired, though far the greater portion of the work remains to be done. And the Government, under the plea of necessity, is forcing upon us the mischievous measure now before Parliament. The evil intention of this bill is sufficiently indicated by its two main features, which are, first, the abolition of the present commissioners, who are to be replaced by the Charity Commission; and, secondly, a new method of interpretation, to be applied to original instruments of foundation. Both of these proposals are bad; but the first is so mainly because it facilitates the evil purpose of the second. The existing commissioners are appointed for the express duty of making old educational trusts more available for the present generation. And therefore, on the whole, they may be trusted to do it according to their light. The Charity Commissioners are appointed to protect benevolent trusts from malfeasance or misappropriation. And therefore they are usually on their guard against any change of application. The former commission, from the very nature of its office, must, if it is to do anything at all, show some spirit of enterprise. The latter discharges its chief purpose in preserving an attitude of suspicion. The one body is likely to be bent on suggesting and promoting beneficial changes. The other is mainly concerned with preventing evil changes. Supposing, then, both sets of commissioners to be equally honest and zealous, we think that those charged with the protection of charitable trusts must in their corporate capacity be very ill adapted to deal with the endowed schools.

But the fitness of the instrument depends upon the work to be done. And as the bill before us clearly shows that the work now to be done is the protection of old educational endowments from any Liberal interpretation, and especially the prevention of justice to Dissenters, we have not the slightest doubt that the instrument is aptly chosen. For the 4th Clause of the bill enlarges to such an extent the number of exceptions from any Liberalising tendency of the old Acts, that we can hardly imagine it possible for any endowed school hereafter to be made anything but a strictly ecclesiastical institution. According to this clause, if the original instrument of foundation should in any way intimate or imply the attendance of the scholars at the religious worship of any church, or the communion of the masters with any church, or even require the school regulations to be approved by a bishop or other ecclesiastical dignitary, such a provision shall be held to determine the religious character of the institution. Still farther that no loophole for escape may be left, the 6th Clause provides that "*when the original instrument of foundation is silent, or where there is no evidence of its contents,*" the usage of one hundred years previous to this year of grace shall determine the religious connections of the school. The bill appears to us about as badly and vaguely worded as it is possible even for an Act of Parliament to be, but if these clauses have any meaning at all, they must signify that every ancient school of which the founder has failed, for want of preternatural foresight, to say what he would like to be done when the population was divided into a thousand sects, is to be awarded as a matter of course to the Episcopal Church. This, however, is only one amongst many applications of the doctrine that this Church is the rightful representative of the whole English nation, owning all past history and all present prospects. But there is something specially cynical in this proposition of the prescription of one hundred years. For previous to the year 1774 a man must have been mad to endow schools for the benefit of religious persuasions which were barely legalised. In the year 1751 Philip Doddridge on setting up an academy at Northampton was prosecuted by a clergyman for disobedience to the Test Act, and it was only by the interference of King George II. that the prosecution was stopped. When no Nonconformist could legally be the member of a corporation or hold any public office, and when the canon forbidding any one to follow the vocation of a schoolmaster without the licence of the Ordinary was by no means a dead letter, it was in the highest degree unlikely that many schools with distinctly and avowedly unsectarian trusts would be established. Once more the injustice and the wrongs perpetrated against our fathers in the good old times are made a reason for maintaining church privileges now.

THE ADULTERATION OF FOOD.

THE report of the Select Committee of the House of Commons on the adulteration of food, which has been looked forward to with widespread interest, is now before the public. And an admirable report it is, tending on the one hand to allay apprehension concerning the pernicious adulteration of our food, and on the other promising to issue in legislation which will enable the public to buy precisely what they ask for. That the public need to be protected is shown by the increased purity of many dietetic substances sold since the passing of the Act of 1872. Milk, for example, used to be

largely adulterated with water, but the present report shows that "milk has since then greatly improved in quality wherever the Act has been enforced." But whilst the public are deriving this advantage, we ought to be careful lest by adhering to the strict letter of the law we may not be committing in some cases a serious injustice. Purity in some foods is not always an advantage. For there are articles of diet better mixed than pure. Mustard is a case in point. Pure mustard has a disagreeable colour, is too pungent for general use, and is extremely liable to ferment when mixed. The incorporation of flour and a little turmeric with the ground mustard-seed removes these objections. This admixture is therefore made by the mustard manufacturer; and that the public prefer the mixture, is evident from the fact that whereas "genuine mustard" can always be had by asking for a tin so labelled, yet the mixed mustard, though it may be at a higher price, commands a far greater sale. Cocoa is another mixed food. Pure cocoa can be had, but it is less suitable to general taste and more difficult to prepare than the mixtures of starch and cocoa commonly sold. Now it is evidently a great hardship to drag a respectable tradesman before a court and expose and punish him for selling as adulterated food that which the public demand, and which the test of experience shows is the fittest form of that food. This, however, has occurred again and again. Hence the Adulteration Act of 1872 improperly harassed many trades, and the irritation thus produced was probably one factor in the Conservative reaction at the last election. Upon this important question of wholesome mixtures the committee have come to the wise conclusion, "That the sale of such mixtures or compounds is allowable, and indeed needful to meet the public requirements, provided the fact of their being mixtures is plainly indicated to the purchaser by a legible label or notice conspicuously attached to the outside of each package in which, or vessel from which, such mixture is sold."

Regarding the question of cornflour, the committee have taken the same view of the usefulness of this substance as an article of diet as was expressed by a correspondent in these columns a few weeks ago. The report states:—"The attention of your committee has been called to the article known as cornflour, in reference to which importance evidence as to its purity and its useful dietetic qualities has been given by some eminent medical and chemical authorities, which, however, is denied by one witness. Your committee are fully convinced that the manufacture is quite legitimate, and that, like arrowroot, sago, and other starch foods, cornflour is perfectly wholesome, but that it should not in any case be given to infants without a considerable admixture of milk." Infants, in fact, ought to be fed upon nothing but milk. Until some power of mastication arises they are unable to set going those chemical changes in the starchy granules whereby they are rendered digestible and able to be assimilated, and without which they are simply innutritious. And this, too, whether they exist in bread, potato, arrowroot, cornflour, or any other form of farinaceous food.

Another serious difficulty in the working of the Act of 1872 was the conflicting evidence of different analysts. The lamentable want of scientific knowledge which characterises our nation often rendered the presiding magistrate utterly unable to discern the difference between the evidence of an incompetent expert and that of an experienced and perhaps eminent chemist. The numerous official analysts appointed throughout the country have been selected by the various local government boards. Inasmuch as no standard of efficiency has hitherto existed, unsuitable men have no doubt often been chosen; for that a local board should be trained in scientific knowledge, is beyond the range of imagination. It is from some of these unwise appointments that another source of hardship has arisen under the Act. Articles have been seized and condemned as adulterated which have been subsequently pronounced perfectly pure by men of superior skill and experience. The public, in fact, have been unduly frightened by those whom the committee characterised as "gentlemen evincing more zeal than discretion in carrying out their novel and difficult duties." A practical test of competency should be required from every analyst. This is quite within the power of Government to enforce, for there already exists under the Science and Art Department at South Kensington a magnificent school of science, where every appliance is to be found for a practical examination of candidates. As the ruin of a family or the crippling of a useful industry is within the power of the official analyst, it is a matter of paramount importance that all holding such appointments should, like medical men, possess a recognised diploma or other certificate of ability. We are glad to find the committee have taken a similar view of this matter to that we have here expressed, and we hope before long their recommendation will be enforced by Parliament. It is of course too late for the Government to undertake to legislate during the present session on this difficult but important subject.

SKETCHES IN PARLIAMENT.

(From a Correspondent in the Gallery.)

The House of Commons was densely crowded on Thursday night when Mr. Russell Gurney rose to move the second reading of the Regulation of Public Worship Bill. All the seats on the floor of the House were occupied, and Convocation, rising a couple of hours before its usual time, had sent a large contingent of clerics to swell the audience in the galleries over the clock. Mr. Russell Gurney acquitted himself of his task in a characteristically quiet and judicial manner, only once rising to anything like the height of fervour, and when, amid general cheering, he protested against clergymen enjoying the emoluments of office held under the State at a time when they declined to obey the law of the land. Mr. Hall, the promising young member for Oxford, moved a resolution to the effect that it is inexpedient to proceed further with a measure for amending the administration of the law in regard to offences against the rubrics of the Prayer-book whilst the law is in an uncertain condition. Originally Mr. Hall had proposed to let his amendment run thus:—"Whilst the revision of such rubrics has by the advice of Her Majesty's Government been remitted to the Houses of Convocation of Canterbury and York." Upon the suggestion of Mr. Knatchbull-Hugessen, however, Mr. Hall let his amendment stand as above-written, not without paining some staunch Churchmen, who, whilst disposed to support the amendment, would have liked it better had the distinct mention of Convocation been retained.

Mr. Gladstone had taken his seat at question time, and when Mr. Knatchbull-Hugessen had stated his opinions before a House which does not value them half so much as the right hon. gentleman thinks they should, the ex-Premier approached the table, amid an utter and notable absence of cheers. The right hon. gentleman, after disclaiming any special personal prominence based upon consideration of the frequency of his ecclesiastical utterances, expressed the regret with which he had felt himself dragged from retirement to take part in a discussion of such perplexity. Whatever may have been Mr. Gladstone's original unwillingness to enter upon the question, and whatever the depth of his perplexity, he had evidently succeeded in overcoming both when he rose to address the House on Thursday. Always terribly in earnest, he seemed to have thrown himself heart and soul into the subject, and nothing could exceed the absolute decision of his convictions on its salient points. The bill proposed to create a condition of level uniformity in the 15,000 churches of the Establishment—to say to the congregations, "We do not care one rush for those local usages round which all your holiest feelings gather. You shall march like the Guards, in one uniform, keeping step together, and moving to a single word of command." That was a view Mr. Gladstone was certainly not inclined to take, and in a speech which was a splendid effort of oratory, he proceeded, after some damaging criticism of the details of the bill, to adumbrate a scheme by which, chiefly through letting things alone, any congregation was to do pretty much as it pleased in matters of ritual, so long as its minister did not attack the fundamental principles of the national religion. This scheme, as far as it was embodied, the right hon. gentleman sketched in six resolutions, which he handed in to the Speaker, with the intimation that if the second reading passed he should take the sense of the House upon them, and thereafter battle with the bill at every stage.

After this the debate proceeded with supreme dullness, till, shortly after six o'clock, Sir W. Harcourt presented himself, and in one of his most effective speeches, supported the bill, and bitterly attacked Mr. Gladstone's oration, which he called, indifferently, a plea for "universal Nonconformity" and for "optional Nonconformity." Mr. Gathorne Hardy followed, illustrating the singular mingling in oppositions and approval on the part of members on the other side of the House, by declaring against a bill which Mr. Gladstone opposed, and Sir William Harcourt supported. Mr. Childers immediately after, it being not yet midnight—took an opportunity of moving the adjournment of the debate, whereupon commenced a struggle which lasted till twenty minutes past one the next morning. Mr. Disraeli, as appeared amongst other signs from his demure suggestion that the debate should be adjourned till Wednesday, showed that at this stage of the proceedings he was rather willing than otherwise to get rid of the bill by a sidewind. But the supporters of the measure, reasonably enough, saw in all proposals for an adjournment a covert design against the existence of the bill, and accordingly made each division a pitched battle. After many struggles Mr. Beresford Hope chivalrously threw himself into the breach, and at a quarter to two in the morning commenced a speech which nobody listened to, and which no newspaper has reported. After this the debate was adjourned, and Irish members had a turn, keeping the House together till half-past three, the latest sitting of the session.

On Friday there was a morning sitting; at which Mr. Childers put to the Chancellor of the Exchequer certain questions with respect to the condition of the revenue, which the right hon. gentleman found himself able to answer in a satisfactory manner. At least he declared that if he had to frame the Budget over again he should adopt the figures which he accepted in the spring. After this the House settled steadily down to consideration of the Sanitary Laws Amendment Act, which it passed through committee. The evening sitting was promptly settled by a count out, a rare event in a Parliament which mourns the absence of Mr. Tom Collins.

On Monday there was a crowded House to hear the promised statement of Mr. Disraeli on the general course of public business, with special reference to the adjourned debate on the Public Worship Regulation Bill. In a manner of which no stenographic report can give an adequate idea, the right hon. gentleman managed to make it appear that whilst according to the arrangements of the Government the House might conveniently adjourn on the 5th of August, the incursion of Mr. Gladstone had changed everything, and there was no knowing now when the prorogation would be possible. In any case it would be necessary that the House should meet on Wednesday at the usual hour, and that the standing orders which direct the adjournment at six o'clock should be suspended in order that, if necessary, the debate might go on till the following morning. Then there would be, if the second reading of the bill were agreed to, a morning sitting on Friday, so that Mr. Gladstone might move his monstrous resolutions, and that Mr. Disraeli might save Church and State, the nation and the world generally, by opposing them *à outrance*. This is a wonderfully clever move, and puts quite a new face on the work of the session.

Last night Lord Sandon moved the second reading of the Endowed Schools Act Amendment Bill, in a speech which was far more reactionary than the measure itself, and is worth reading by those who care to get a glimpse at the unveiled spirit of a Conservative Government. Mr. Forster did not distinguish himself except by the delivery of a marvellously long and rambling speech, which somewhat wearied the House. Mr. Dillwyn fluttered the Conservatives by some exceedingly breezy speaking, under which they groaned audibly. They evidently regarded it as barely parliamentary that Mr. Dillwyn should say of the Church of England, "The handwriting on the wall is plainer than ever." At a later hour of the debate Mr. Lyon Playfair said the speech of Lord Sandon was a challenge from the Church to Nonconformity. And here was Mr. Dillwyn grimly taking it up!

We were in error last week in stating that the clever series of sketches of "Men and Manners in Parliament," which have been published in the *Gentleman's Magazine*, will cease with this month's number. There will be another paper on "The Silent Member," which will appear next month.

The *Standard* says a rumour is current that a theological work just published, and "which belongs to the destructive school," is by a dignitary of the Church.

CHLORAL.—Notwithstanding the warnings that have occasionally appeared in this and other journals, it would seem to be not at all uncommon for people, acting on their own judgment and responsibility, to have recourse to chloral as a remedy for sleeplessness. Our attention has been frequently called to the appearance of advertisements, obviously intended for the public, as to the virtues of this agent. If those who may be suffering from one or other of the various ailments enumerated in the advertisements alluded to be guided by us, they will think twice before seeking a remedy in chloral; for it is more than possible that some of them may procure sleep by its aid, which will prove lasting rather than refreshing.—*The Lancet.*

Colleges and Schools.

CONGREGATIONAL SCHOOL, LEWISHAM.

The usual meeting held at the close of the session took place last Thursday evening at the Lewisham School, when a large number of the subscribers and friends, after partaking of tea in the dining-hall, and witnessing the boys' drill in an adjoining field, assembled on the lawn in front of the building. Mr. H. R. Williams occupied the chair, and amongst those present were Drs. Hope and Lockhart, the Revs. R. and R. S. Ashton, J. Morlais Jones, I. V. Mummery, J. Viney, and other gentlemen. The Chairman said although that was his first appearance there it was not from any lack of interest in the institution, for he felt that the instruction given there to the sons of ministers could have only a good effect. He rejoiced at the progress made, and that they would soon have 100 boys within the walls of the institution. It had not received the advantage of church collections so much as it ought to have done, but he thought it only needed to be made known more to ensure that. The Rev. J. Viney said the boys had been for three days under examination by a Cambridge gentleman who would read his report thereon. Since the foundation of the school in 1811, 750 boys had passed through it, and a large number of them were now occupying positions of influence in the ministry and in commercial circles. Five were now studying for the ministry at different colleges. The institution was not altogether poor, but they would be very thankful for any help which friends, absent or present, might give. Mr. Ehrenzeller had sent ten guineas; Mr. Edward Sheffield, the same amount; and Mr. Ebbs, one guinea. The boys then sang several songs interspersed with recitations, very creditably delivered, after which the examiner (J. Finlaison, Esq.) read his report, which stated that he had examined the school both *viva voce* and by examination papers, and had found a very fair amount of excellence shown by the boys. In the junior forms he found great intelligence, but the books used were unsuitable, and this he supposed was attributable to the fact that parents did not like the expense of buying fresh books for their children, but he was sure sure that if they knew the evil of thus cramping their children's minds they would be more ready to meet the expense. His general impression was most favourable both as regards the management and the efficiency of the boys. The Chairman said he thought the report might be considered very satisfactory and encouraging to the head master and his assistants, who deserved their hearty thanks. The prizes were then distributed by the chairman, and the Rev. R. S. Ashton delivered an address to the boys in which he reminded them that their happiness during their six weeks' holiday would largely depend upon whether they were obedient to their parents and friends, were unselfish, and tried to make others happy, and urged upon them the importance of using their eyes aright, and seeing in Nature, Nature's God. The Rev. R. Snell commended the institution as well worthy of support, and referring to the subject of congregational collections said both himself and many other country pastors would be most willing to have them, but that there were so many other claims upon them that in many cases it was quite impossible to do so. The Chairman said that only twenty-six churches had contributed during the last year, and the sum collected, 156*l.*, he thought miserably small, and he hoped for better things next year.

The Rev. George Martin then presented a Bible to each of the boys leaving the school, making a few impressive remarks to each as he did so.

Mr. W. Hitchen moved, and the Rev. J. Viney seconded, a vote of thanks to the chairman, which was cordially adopted. The head-master, Rev. Thos. Rudd, spoke a few words, and the meeting was brought to a close with prayer by the Rev. R. Ashton.

It was announced that the chairman had increased his subscription to five guineas yearly, and also given a donation of the same amount to aid in the purchase of new books, and a similar amount had also been promised for that purpose by another gentleman.

REGENT'S PARK COLLEGE.

A *soiree* was held at this college on Monday evening, July 8, upon the occasion of the close of the 1873-4 Session. A large number of ministers and laymen were present. Prayer was offered after the reading of the Scriptures by Rev. Dr. Wenger. The chairman, Sir Henry Havelock, Bart., M.P., expressed his great pleasure in being present on this occasion. He rejoiced to see the evident and visible signs of the blessings that had attended the labours there, and of the work that had been accomplished referring to the ecclesiastical bills before Parliament, he said that the Ritualists, as soon as the law began to press them, repudiated it, and the people would soon come to recognise the fact that if the Church could not tolerate the law, it could not claim the protection of the law in matters relating to its benefit. Sir Henry also referred to the feeling of charity which was coming over some sections of the Church, and spoke in warm terms and amidst much applause of the part which the Dean of Westminster had taken in the inauguration of the statue of John Bunyan at Bedford. For himself, he thought that these matters showed the direction which public opinion was taking. They as Nonconformists could not expect to win suddenly, but they could work on heartily and honestly and look for ultimate success.

Dr. Angus made a brief statement of the work of the year. Thirty-eight students had studied at the college during the year—though the work had been somewhat interrupted by illness. Seven hundred and seventy services had been conducted, being upwards of a hundred more than in the previous years. Mr. Hay was about to return to South Africa, with the intention of commencing a new cause there; Mr. Bottrill to South Australia with a like purpose. Mr. Seddon had settled at Kington, and Mr. Friedberger (sent by the British Jews' Society) was about to labour among the Jews in London. Eight applications had been received for the next session. Several donations to the library were announced; and Dr. Angus stated that two donations of a hundred pounds were promised towards a library fund in the hope that a thousand pounds might be raised for this purpose. The reports of the examiners were then read. Dr. Weymouth, of Mill Hill, reported on the New Testament; Mr. A. S. West, M.A., on Logic; Rev. C. Short, B.A., on the Bible Handbook; Rev. H. C. Leonard, M.A., on Church History; Rev. D. Jones, B.A., and the Rev. John Bigwood on Systematic Theology. The examinations were, on the whole, very gratifying; and the examiners on systematic theology specially record their satisfaction with the accuracy and fulness of the answers. At Christmas Mr. H. Robinson matriculated in the first class, and in June Mr. Sale, sen., a former student, took his M.A. in the University of London. Several of the students had just been in for the matriculation examination, and several more were about to go in for the first B.A. Dr. Davies then gave in his report as examiner in Latin, Hebrew, Syriac, and Elementary Greek, in the course of which he spoke in high terms of the industry and perseverance of the students.

The Rev. Dr. Stoughton then gave an admirable address of advice and encouragement to the students, suggested, as he said, by an experience of forty years in the ministry. "Life—what will you do with it?" was the principal theme of the address. "Many of my brethren," said the doctor, "perplex themselves about things which have been the subjects of controversy in all ages of the Christian Church, and I do not believe that they will be any more successful than their fathers were." He recommended his hearers to study all that Christ had taught, but not to wander into fields of speculation, where they might be lost: to go as far as Christ went, and to stop where He stopped. Under the able instruction of their professors they had been indoctrinated in the great truths of Evangelical Christianity, and he hoped they would hold fast those truths to their dying day. They were to proclaim the Gospel as heralds, and to emulate the labours of Christian, Evangelist, and Great Heart. The cultivation of charity and justice was then enforced. Alluding to a recent recent statement of Mr. Martin that his course on earth could not be long continued, Dr. Stoughton said that his own labours were drawing to a close. "I am anxious," he said, "that those who succeed us in the ministry should also exceed us. If there is anything in us that is worthy of imitation imitate it; but avoid our faults. Separate the chaff from the wheat, and look up to Him who alone can give you grace and strength to do His will."

Upon the motion of Dr. Weymouth, of Mill Hill, seconded by Dr. Wood in a few appropriate words, a vote of thanks was unanimously passed to the chairman for presiding, and to Dr. Stoughton for his excellent address. The chairman, having responded, the meeting concluded by prayer, offered by the Rev. Philip Bailhache, of Hammersmith.

FRANCE.

MESSAGE OF MARSHAL MACMAHON.

In the National Assembly on Wednesday, the Chamber being much crowded, M. Lucien Brun moved his interpellation, censuring the Government for its conduct towards the press, meaning, as his speech demonstrated, towards the *Union*. He read the Comte de Chambord's manifesto, which has brought about the suspension of that newspaper, and thus made sure of the insertion of that document *in extenso* in the *Official Journal* next day. He contrasted the impunity allowed to the circulation of Prince Louis Napoleon's Chiselhurst address with the severity shown towards the Comte de Chambord's, and maintained that the Legitimists, in consenting to the prolongation of Marshal MacMahon's powers, had never contemplated precluding themselves from bringing back the King. M. de Fourtou replied on behalf of the Government. He professed great personal respect for the Comte de Chambord, and said that if his address had been written to a private friend it might have passed unnoticed, but directed as it was to the nation. it could not be overlooked. He declared that the marshal was determined to maintain the powers entrusted to him by the Assembly, and in doing so would deal equal justice to all parties. The motion was rejected by 379 to 80, the Legitimists only voting for it, and the Left abstaining. A Bonapartist member, M. Paris, then proposed the following motion, which the Government accepted:—"The Assembly resolves energetically to uphold the powers conferred for seven years by the law of the 20th of November upon Marshal MacMahon, President of the Republic, and, reserving the question submitted to the committee on Constitutional Bills, passes to the order of the day." This was rejected by 368 against 331, showing a majority against the Government of 37. The sitting was then suspended for some time amid great agitation. When the House resumed, M. Dahirel proposed the following:—"The Assembly, blaming the Cabinet for the use they have made of the powers of the state of siege, passes to the order of the day." In opposition to this General Changarnier proposed the order of the day "pure and simple," and this was carried by 339 to 315. The House then adjourned, after which the Ministers held a Cabinet Council, and after a short deliberation they proceeded to hand in their resignation to Marshal MacMahon, who peremptorily refused to accept it.

At Thursday's sitting of the Assembly, General de Cissey read the following important message from the President:—

When by the law of Nov. 20 you delivered the executive power into my hands for seven years, you, by placing the mission I held from your suffrages above all contestation, intended affording public interests the security of which they stand in need, and which precarious institutions are powerless to procure. The vote of the Assembly imposed upon me great duties, for the fulfilment of which I am accountable to France, and from which I can in no case be permitted to withdraw. That vote conferred rights upon me of which I shall never avail myself otherwise than for the good of the country. The powers with which you invested me have a fixed duration. Your confidence rendered them irrevocable, and in forestalling the vote on Constitutional bills you, in according them to me, have been pleased to enchain your sovereignty yourselves. To defend this power of which the term cannot be abridged, I shall employ the means with which I am armed by the laws: In so doing I shall, I am convinced, respond to the expectations and will of the National Assembly, which, when it placed me at the head of the Government for seven years, intended creating a strong, stable, and respected power. But the law of Nov. 20 must be completed. The National Assembly, which promised to give to the power it founded instruments without which that power could not usefully perform its functions, cannot meditate tearing up its own engagement. Let it permit me to remind it pressingly of that engagement to-day, and to claim its prompt fulfilment. The country's wishes call for the organisation of the public powers, which will serve it as a pledge of stability. The questions which have been reserved must be settled. Further delays, by prolonging the uncertainty, would weigh heavily upon trade, and hamper its development and prosperity. The Assembly in its patriotism will not fail to carry out the obligations which remain for it to accomplish. It will give the country what is due, and what the country expects at its hands. In the name of the highest interests, I adjure it to complete its work, and to deliberate without delay upon the questions which must no longer be left in suspense. This the repose of the country requires. Joined in one responsibility, the Assembly and the Government are desirous of accomplishing together all the duties imposed upon them. I have no duty more imperative than that which consists in insuring to the country by well-defined institutions the calm security and appeasement of which it has need. I have instructed my Ministers to make the Constitutional Committee acquainted, without delay, with the points upon which I believe it essential to insist.

After the reading of the message, M. Casimir Périer moved that the Committee of Thirty should promptly send in its report upon the Constitutional Bill he had brought forward, and which the Assembly had declared urgent. M. Batbie, President of the committee on Constitutional Bills, declared the motion superfluous. The committee had appointed a reporter, and the report would be presented as soon as possible. M. Casimir Périer thereupon withdrew his motion. M. Raoul Duval afterwards ascended the Tribune, and read a declaration recapitulating the principal Acts of the Assembly, with the object of demonstrating its inability to constitute a definitive form of Government. He concluded by moving that the Assembly should dissolve as soon as it had voted the financial bills and the bill on the military *cadres*, and that general elections should be held for a new Assembly on the 25th October next. He demanded that his motion should be declared urgent. The demand for urgency was supported by General Billot, of the Left, and opposed by M. Casimir Périer, who urged that the Assembly should first have an opportunity of voting upon the Constitutional Bills. The motion was rejected by a large majority.

The Marshal's Message is, for the most part, approved by all the political parties except the Legitimists. By the Republican papers the conclusion is drawn that Monarchy is set aside, and that the only governmental organisation asked for by Marshal MacMahon is the Republic.

In accordance with the Marshal's Message, the Minister of the Interior has informed the Committee of Thirty that the Government ask to be invested with the right of dissolution, to have at their disposal a large share of the nominations to the Second Chamber, and the substitution in the Parliamentary Electoral Law of election by *arrondissements* for election by departments. The committee adjourned in order to consider these declarations and pass an opinion on them in the report to be submitted to the Chamber.

It is confirmed that the report of the judge who had been investigating the affair of the Central Bonapartist Committee concludes by asking for authorisation to prosecute M. Rouher. The Government are said to be unfavourable to the proposal.

On Saturday morning the Paris *Figaro* published an article which caused much irritation in Parliamentary circles, it being regarded as an attempt to bring the decisions of the French Assembly into contempt. The subject was accordingly brought

to the notice of the Government the same day by a member of the Left Centre. M. Depeyre, the Keeper of the Seals, in answer, announced that the Council of Ministers had taken the matter into consideration, and as the result of their deliberations had determined to suspend the *Figaro* for a fortnight. The House, by 341 against 257 votes, refused to consider urgent a motion, brought forward by a member of the Extreme Left, that a committee should be appointed to decide whether the writer of the article should be summoned to the bar of the House.

At Saturday's sitting of the Committee of Parliamentary Initiative of the French Assembly M. de Fourtou said that the Government had maintained the state of siege for the reasons which had led M. Thiers to establish it, but that they would raise it when the Assembly had passed laws dealing with the press and the right of association. The Government, he added, was not competent to deal with the subject of a dissolution, as the Assembly alone had power to fix the date. The Government, however, did not wish for a dissolution until Marshal MacMahon's powers had been organised.

FOREIGN MISCELLANY.

The next Old Catholic Congress will meet at Freiburg, and will sit from the 6th to the 8th of September.

The Emperor of Russia and the Austrian Archduke Albrecht arrived at St. Petersburg on Monday.

The Emperor William arrived at Munich on Monday, and the King of Bavaria went to meet him.

Signor Sella, Prince Orsini, and other candidates of the Governmental party, were successful at the municipal elections at Rome on Sunday. The clerical party did not vote.

It is reported that the Emperor of Germany in congratulating the Emperor of Austria recently said:—"I hope for the renewal of our old companionship in arms to secure peace for many years, which is equally desired on all sides."

Advices from Rome announce the death of Mgr. de Mérode. The deceased was the most active of the Ultramontane prelates, and exercised much influence in Belgium and France. He was a great favourite with the Pope.

News has reached Berlin from Spain that Captain Schmidt, a half-pay officer of the Prussian artillery, engaged as war correspondent to several German newspapers, has been shot by the Carlists on the charge of being a spy.

It is stated from Rome that there is a split in the clerical party owing to the order of the Pope prohibiting the clergy from taking part in the forthcoming elections. The Bishops of Turin and Ivrea, as well as the Archbishop of Naples, have resolved to disregard this order.

The London manager of the *New York Herald* has received the following telegram, dated Amoy, July 9:—"The Japanese operations are virtually ended; important conferences held at Formosa; China pays expenses of the expedition, and guarantees safety to foreigners. Japan will accept and retire."

DEATH OF A CHARTIST LEADER.—The *Cornwall Chronicle*, a Tasmanian paper, records the death, on the 8th of May last, of Mr. Zephania Williams—one of the Chartists whose names were associated with those of Frost and Jones. He had been a valuable colonist, and had done much to develope the mineral resources of Tasmania. He was verging on his eightieth year. The same paper states that Mr. Frost is still living, and is ninety years of age.

A NEW HINDOO REFORMER.—The famine (the *Hindoo Patriot* says) has produced a reformer in the person of Pundit Ajoodya Prasad, who has taught the Tirhootia Brahmins that work is worship. He is himself a learned Brahmin of very high caste, and is circle officer of Putrahee in Tirhoot, where these Brahmins are particularly numerous. He practically showed them by using the hoe and pickaxe himself that he did not consider this species of labour to be derogatory to his caste; and the result has been that there are now over two hundred of the poorest members of the caste cheerfully working on the relief works and earning an honest livelihood instead of subsisting upon public charity.

THE COMING BRUSSELS CONGRESS.—If a Berlin correspondent of the *Pall Mall Gazette* is to be credited, there is every prospect of some lively sessions of the forthcoming International Congress at Brussels on war usages. The French Government, it is stated, is going to make complaints against the conduct of the German armies in France during the late war, and the German Government will have counter-charges to make. It is very problematical, however, whether Prince Bismarck will choose to submit the doings of the German armies to the judgment of such a tribunal as the Brussels Congress. A Berlin telegram says that the conference will meet on the 27th inst., without England being represented, in order first to discuss and resolve upon the restrictions of the programme proposed by the Government of Great Britain. The British delegate will only take part in the proceedings when the Congress has assented to the reservations made by his Government.

SLAVERY ON THE GOLD COAST.—A correspondent of the *Manchester Guardian*, writing from Cape Coast Castle on June 10, says:—"It will be a great mistake if the slavery question is not now grappled, and never was there such an opportunity for dealing its death-blow. It will be a shame and a wickedness to protect it any longer. This very week two men from Chamah were tried at Elmina in the Native or Judicial Assessor's Court for the murder of a female slave. The owner was angry with her, and resorted to the diabolical custom of swearing an oath upon another man to put her to death. Had he not done so, he himself would have been liable to be killed; so he immediately cut the woman's head off, in the midst of an admiring crowd, and in sight of the King of Chamah's residence. The two men were sentenced to be hanged, and whether the sentence is carried out or no, it is to be hoped a severe lesson will be administered, and that it will be one which will tend towards the liberation of slaves from such treatment. It is quite evident that human sacrifices are not yet abolished within the Protectorate, and it seems that on the death of the last King of Ashantee some were sacrificed in Elmina itself."

THE FAMINE IN BENGAL.—The Calcutta correspondent of the *Times* sends the following telegram, dated July 12:—"The official narrative to the 9th inst. reports that 3,900,000 was the highest number of those who received relief of all kinds at the worst period. The number of labourers has now fallen from 1,770,732 to 895,000, but the paupers have risen from 404,903 to 525,620. Sir R. Temple believes that the rice supply is still sufficient, but only till September, when the Calcutta reserve will meet all emergencies. Prices are slightly falling, except at Burdwan, Calcutta, Pubna, Sonthalia, and Monghyr, where a rise is reported. Sir R. Temple praises the fortitude and gratitude of the people. More rain is urgently required in Hooghly, Burdwan, Goojerat, and Berar, but excess of rain is injuring the Benares districts. Captain Henderson, the foreign under-secretary, has been appointed political resident at Cashmere." The Viceroy's weekly telegram says it is probable that Government grain will be required in large quantities till end of August; from end of August need of Government assistance will gradually diminish. No further famine deaths reported; total up to date remains at twenty-four.

THE CITY OF TORONTO.—Mr. Cook, the head of the celebrated firm for organising tours, says in one of his holiday sketches in the *Times*:—"This Toronto, with its 60,000 to 70,000 inhabitants, astonishes me more than any place which recognises the authority of Queen Victoria. While I read of sharp conflicts in the British Parliament on the miserable question of an extra half-hour for getting drunk after midnight, I found here, on Saturday evening last, every drink shop closed after seven o'clock, not to be reopened until six on Monday morning, and at the very hour when the dram shops were shut the savings-bank opened and the people were crowding in to pay their deposits. All through the province of Ontario not a drink shop, not a cigar shop, not even an ice cream shop, is opened on Sunday. The public thoroughfares are not half as beclouded with smoke or infested with little smoking puppies as are the public walks of the 'Mother country.' Without a State Church, places of worship abound here in every street, and they are all thronged with worshippers. There is scarcely a church or chapel in which the singing from a neighbouring house of prayer may not be heard. At 11 a.m. and 7 p.m. the place seemed to be redolent with hymns of praise, and better order in the streets I never witnessed. No wonder that in such a place great numbers of working men own their habitations. I am perfectly delighted with what I have seen of Toronto, and if Ottawa and Montreal present as morally and socially fascinating features I may trouble the *Times* with a second letter."

A MISSION AMONG THE SONTHALS.—The special correspondent of the *Times* in India, writes:—"I found at Benegurria a very interesting Christian Mission station, which, if I mistake not, will some time hence awaken a good deal of attention. It is carried on by two men, one of whom is a Norwegian, and the other a Dane. Mr. Skrefsrud, the Norwegian, is at present in Europe for the benefit of his health, but is expected back at the end of the year. He is possessed of remarkable power as a linguist, and has given himself largely to the literary work of the mission. He has written the first grammar of the Sonthali tongue, which has only of late years been reduced to writing; he is preparing a dictionary of the same language, and is preparing other works in a language which has no literature whatever. The other man, Mr. Boerson, was for many years a practical engineer, and gave up his profession that he might engage in his present undertaking. He is a man of untiring activity, great tenderness of feeling, abundant quiet humour, strong common sense, a powerful will, and extraordinary faith and enthusiasm. The two men admirably supplement each other's peculiar qualifications for their work. They are not the agents of any society sending out missionaries to the East, and are not, I believe, connected formally with any denomination of Christians; if they belong to any Church it is to the Lutheran, in which they were brought up, but it does not appear that they seek to proselytise their converts to any Church of Christendom. They have won a large amount of sympathy and confidence from Christian men in this country of all denominations, and are in receipt of funds sufficient to meet their moderate needs and the simple requirements of their work. The success which they have met with in their work has been very great, as the mission has not been established more than about ten years, and they have now numerous congregations of professed Christians in the villages around their station. Two or three hundred people have been baptized, and constant applications for baptism are being received. This week forty persons are being baptized, and many more are waiting till they can be further instructed in the Christian faith."

THE COMET.

Professor Hinds states that Coggia's comet, now so conspicuous an object near the Great Bear, will be visible during daylight on the 24th.

Mr. Seabroke, of the Temple Observatory, Rugby, reports in the *Times* the results of a careful analysis of the new comet:—"The nucleus or bright point of the comet gave a continuous spectrum, or light of all colours. The fan-shaped part preceding the nucleus gave also a faint continuous spectrum crossed by three bright bands, showing the presence of light of three different colours only. From the faint part preceding the fan there was a spectrum of three bands only; and in the spectrum of the tail, now some five millions of miles long, the same bands appeared, together with a faint continuous spectrum. The interpretation of these results is briefly this:—A continuous spectrum shows the presence of either a solid, liquid, or gas at high pressure, so the nucleus consists of one of these three, most probably of a solid—whether a solid ball or a thick cluster of small bodies does not appear, but the latter is more probable. The faint continuous spectrum of the fan shows a constitution similar to that of the nucleus, and it is probably a more diffused cluster of small bodies, but the bright bands from it show the presence of a gas, and they are similar to the bands found in the spectrum of an incandescent gas consisting of carbon and hydrogen, such as the blue base of a gas flame; so there is evidence here of a hydro-carbon in a gaseous state mixed with these small bodies forming the fan. The bands only from the part preceding the fan show the presence of this gas extending beyond the solid particles. The spectrum of the tail is evidence of its gaseous nature, but it also contains a certain quantity of solid particles sufficient to give the faint continuous spectrum. "Of late years it has been shown that certain comets and clusters of meteorites, such as give us those showers of August and November, travel on the same paths through space, and it is highly probable that some of the large comets mentioned by the ancients are now represented by flocks of meteorites; and now we have another clue to the constitution of comets—namely, that they are clusters of meteorites surrounded by a hydro-carbon gas. How this gas obtains its luminosity it is difficult to say, but it seems possible that a gas need not always be heated, in our ordinary sense, in order to render it luminous."

Apropos of our present visitor, a story is related in regard to the dread with which comets were regarded 150 years ago. A renowned astrologer predicted that a comet would appear on Wednesday, 14th of October, 1712, and that the world would be destroyed by fire on the Friday following. His reputation was high, and the comet appeared. A number of persons got into the boats and barges on the Thames, thinking the water the safest place. South Sea and India Stock fell. A captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered. At noon, after the comet had appeared, it is said that more than a hundred clergymen were ferried over to Lambeth to request that proper prayers might be prepared, there being none in the Church service. People believed that the day of judgment was at hand, and some acted on that belief, sure as if some temporary evil was to be expected. There was a prodigious run on the Bank, and Sir Gilbert Heathcote, at that time the head director, issued orders to all the fire offices in London, requiring them to keep a good look out, and have a particular eye upon the Bank of England.

RESTORATION OF ST PAUL'S.—A letter published from the secretary of the St Paul's Restoration Committee states that the Dean and Chapter, while accepting Mr. Burges' designs for the apse alone subject to possible modifications, requested the Executive committee to delay the carrying out of those designs until after the next meeting, and the executive committee have passed a resolution in conformity with this request. The next meeting of the chapter will not take place until autumn.

DEATH OF THE FLYING MAN.—A French aëronaut, M. de Groof, calling himself the "flying man," made a second ascent from Cremorne Gardens on Thursday night. He was advertised to fly to the ground from a height of 5,000 ft., a pair of wings fashioned like those of a bat being fitted to his shoulders. The balloon ascended to nearly 1000ft. in an almost straight line, where it remained about half-an-hour. It then came lower, and the current of air being stronger took it in a north-westerly direction across the King's-road, exactly over the new infirmary. Near St. Luke's Church the balloon came within 200ft. of the ground, and M. de Groof waved his hands and evidently got ready to fly. Within fifty yards of the tower of the church, and about 100ft. from the ground, he cut himself free of the rope, but the wings closed tightly round him, and he fell into Robert-street, Chelsea, with frightful force. He was of course killed on the spot.

Literature.

HERBERT SPENCER'S ESSAYS.[*]

This, the third, volume of Mr. Herbert Spencer's collected essays will be welcomed by all who appreciate their author's intellectual ability and sincerity. Almost entirely controversial, they will be found, nevertheless, to possess a permanent value and interest, as they have a certain completeness, and indirectly they expound and illustrate Mr. Spencer's philosophical system. With one exception, the controversies which are here conducted are distinguished by the greatest courtesy of manner and fairness of spirit. That exception, we regret to say, is to be found in the temper displayed and excited by a writer in the *British Quarterly Review*. In striking contrast to the spirit of a paper in its almost synonymous contemporary, the reviewer directed his attention to scientific details, and with almost malicious glee pointed out what he believed to be their errors. The subject did not seem to us to warrant such excessive acerbity, nor do we think it likely that Mr. Spencer could have made the mistake imputed to him. Now that the whole matter is before us in this volume, we feel that there was a need for explanation on the part of Mr. Spencer, but he seems unaccountably to have caught some of his critic's unphilosophical heat. The completeness, and in one sense the exclusive pretensions, of Mr. Spencer's philosophy, sustained by his great powers of exposition, warrant and almost command attention, while they invite criticism. Of all systems of thought its bearing is the most practical; its conclusions, if true, affect all our views of religion, politics, and even art. We are therefore exceedingly glad that so many able men come forward to challenge the truth of these conclusions, and to subject their prior processes to severe investigations. We have watched with great interest these repeated examinations of the first principles of this theory of our life, and the concluding essay in this volume testifies to their effect on Mr. Herbert Spencer himself. It is a compliment of no mean order that men so eminent as Professors Caird and Martineau, Dr. Hodgson and Mr. Sidgwick, should be amongst his critics; and the excessive care and courtesy with which Mr. Spencer replies indicates the strength of the case that they have upon their side. To any who, hitherto ignorant of Mr. Spencer's writings, desired to gain a general view of them as a whole, we should recommend this volume of essays. It contains an almost complete synopsis of his system. Commencing with a classification of the sciences, it proceeds to justify that arrangement, and to point out Mr. H. Spencer's fundamental differences from Comte. Towards the end of the volume we find an essay on evolution in reply to Mr. Martineau; and intervening are several papers on various subjects, historical and scientific. But there is one to which we wish to call special attention as having a certain personal interest attaching to it, as well as a practical value hardly sufficiently recognised at the present time. We refer to an essay which first appeared in the *Fortnightly Review* on the Functions of Government, or, as its title is, "Specialised Administration." The personal interest which attaches to this subject is found in the fact that Mr. Herbert Spencer's view is at the present time substantially what it was when about six-and-thirty years ago he first set it forth in the columns of the *Nonconformist* newspaper. As he himself says, in his "Social Statistics," and now, we may add, in this essay, will be found among other similarities, "the same repudiation of State "control over various departments of social "life; the same limitation of State action to "the maintenance of equitable relations among "citizens." To this view of government Professor Huxley gave the happy nickname of "Administrative Nihilism," and so probably for a time discredited it. Still we believe that Mr. Spencer is on the right side, and that it is better for a nation to trust to its own powers, and their self-regulation, than to be dependent on State officials for the supply of power and the announcement of its demand. Unfortunately for the general reader, the important issue of this controversy is somewhat obscured by its form. Mr. Spencer has chosen as his type of social organisation the animal body in its various forms and degrees. This brings him into contact with Professor Huxley on matters of physiological detail, and so far the conclusion is delayed. But Mr. Spencer has a strong case in favour of self-regulation in society when he comes to deal with facts of history and of the present time. He quotes a number of instances in which the most complicated undertakings are carried forward successfully by persons who are moved chiefly by regard to themselves and their business. Amongst these instances he cites the daily supply of food to the metropolis: "the organisation which so "immensely facilitates commerce by transfers "of claims and credit"; the clearing-house of the banks; the railway system in this country, in contrast to its growth in France; the water supply of London in contrast with that of Berlin; the newspaper press; spontaneous charity, &c.; and, finally, to sum up this subject, the following passage on the "strength of the spontaneous forces" will enable our readers to judge more correctly than by means of any description we can give:—

"I hold, then, that forced, as men in society are, to seek satisfaction of their own wants by satisfying the wants of others; and led as they also are by sentiments which social life has fostered, to satisfy many wants of others irrespective of their own; they are moved by two sets of forces which, working together, will amply suffice to carry on all needful activities; and I think the facts fully justify this belief. It is true that, *a priori*, one would not have supposed that by their unconscious co-operation men could have wrought out such results, any more than one supposed, *a priori*, that by their unconscious co-operation they could have evolved language. But reasoning *a posteriori*, which it is best to do when we have the facts before us, it becomes manifest that they can do this; that they have done it in very astonishing ways; and perhaps they may do it hereafter in ways still more transcending expectation. Scarcely any scientific generalisation has, I think, a broader inductive basis than we have for the belief that these egoistic and altruistic feelings are powers which taken together, amply suffice to originate and carry on all the activities which constitute healthy national life: the only pre-requisite being, that they shall be under the negatively regulative control of a central power—that the entire aggregate of individuals, acting through the legislative and executive as its agents, shall put upon each individual, or group of individuals, the restraints needful to prevent aggression, direct and indirect."—P. 165.

Two causes are contributing at the present time to increase quite indefinitely the powers of the central governing body. The one is to hasten by State patronage, regulation, and funds, processes which spontaneous charity and private enterprise has commenced, but which seem to work slowly. The most important of these is the late scheme for national education; the success of which has awakened hopes in many scientific minds of indefinite grants of money for scientific purposes, destined as we think and trust to disappointment. The other cause is the demand for greater mechanical uniformity, or economy, as in the case of Governmental telegraphs, post-offices, and the now proposed purchase of railways. In face of these facts, and with a spectacle before of us of endowments scandalously abused or lavished for educational and ecclesiastical purposes, it can hardly be said that Mr. Herbert Spencer's warnings are superfluous or unnecessary. There are many statements of his, in his recent work on Sociology, made in reference to national education, which seem to us rather forced upon him by the exigency of controversy, and with which we do not agree; but we are free to confess that with the fundamental principles of social organisation as expounded by him we are in perfect accord.

[*] *Essays: Scientific, Political, and Speculative.* By HERBERT SPENCER, &c. Vol. 3. (London: Williams and Norgate, 1874.)

"BORLAND HALL."[*]

There can hardly be a more trying thing for a reviewer than to have to say of a work which has delighted and stimulated him that it fails by a single step in attaining the point at which it aims. Nothing could well be finer than many of the lyrical effusions which are scattered throughout "Borland Hall"—nothing truer or more refreshing than the bits of landscape, melting into soft interspaces and cloudy distances, like the pictures of Macculloch or Harvey,—and nothing more indicative of rare dramatic faculty than the force which has presented to us a varied group of characters, so distinctly self-outlined in their several traits and tendencies, that we feel we should know them, if we met them to-morrow. But in a poem the main aim of which is to justify the situations by faithful development of a central mind and character there needs above all a master-thought. We *had* this in "Olrig "Grange." Thorold, the student, who had left behind his tempting position to study in London, fails in his love-affair (where perhaps to have succeeded would have been deeper failure—disappointment in her, "who might "have been a nobler woman in a nobler "world"), but, nevertheless, it is made visible to us that he gained by this defeat; for the author with subtlest touches makes us see and feel that the pathos which come of the calm of his dying-bed drew something from all the vicissitudes he had passed through—vicissitudes which were due mainly to the mastering call of a lofty enthusiasm, which should ever be, and as it was in this case, shown to be regenerative. The last words of "Borland "Hall" might have been a motto to "Olrig "Grange":—

"How his work and how his wooing sped;
And through what hard experience he was led,
Beaten and buffetted, until at length
He learnt humility and found it strength,
And the rude block was shapen and inspired
With beauty through his troubles undesired,
As God saw needful for him."

But when the author tells us in the present case:—

"That remains
For other days to sing in other strains—"

the imagination somehow rebels and will not own satisfaction. The author has allowed his cynical and critical tendency to mislead him. He has spent his strength on the secondary characters, and give us almost the play of *Hamlet* without Hamlet. The complications in which he involves his hero do not show a duly consistent result on his mind up to the close, notwithstanding that he is presented to us as being susceptible of the highest influences. The rude block confessedly remains rude and unshapen, and instead of our having hint of the after process, we are told that the story is reserved for other days. Nor are we quite sure that, after the pains which have been spent on the mother of the hero, he is at all consistent in making her crown her description of the Kelpie's pool, and the girl's accidental plungs into it with:—

"I felt my heart leap with the hope of hell,"

more especially since she at once proceeds to qualify it in such a way as shows she would never have so unreservedly made confession of a secret and merely evanescent feeling—

"Nay, stare not so with horror; I
Wished it, but did not let her die;
I was not wicked enough for that,
Though I felt my heart go pit-a-pat"—

which strikes us as extremely weak, and without the peculiar colour of self-justification which would accompany such utterance from such a woman; wholly lacking the subtlety by which even the commonest minds derive relief from such self-accusations. This we cannot help thinking touches a false note, and is not half casuistical enough for a woman of the type intended. For though she had schemed herself into power over the poor laird, whom, as a widow, she had come to help in the management of his estate, she can frankly say—

"The laird was a fool—*he was sharp with his wit,*
Critical, clever, but still a fool."

Such is her verdict; and her justification of her connivance at the runaway match of poor May Borland, who was disinherited in consequence, is put with much dramatic force:—

"What could I do?
Was it my affair how he came and went?
I could not be keeping her always in view;
And I did tell the laird, and I warned her too,
But she only looked injured innocent."

So the housekeeper by-and-bye marries the laird and acquires the land, and in the middle of the poem, we find her leaving it to her son by a former husband, Austen Lyell. Austen, who has been a devoted student—inclined to solitary musings when the other students in the neighbouring lodgings are roystering and regaling themselves with songs and something besides—acts like a madman when he learns the contents of his mother's will, which finally he throws into a lake, and disappears. By-and-bye, we meet with him in a favourite resort of students—the house of Paul and Milly Gaunt. Paul is a mechanic, of original and thoughtful turn, and Milly is—

"A glorious girl, high-thoughted, bright,
And beautiful, with woman's sense,
And woman's tact and keen insight,
A loving heart, and gay and light,
In her assured innocence."

Paul is out of work through a strike, which gives Austen occasion to say some fine things about rights and wrongs in the conflict of capital and labour. Austen *thinks* of working with workmen, and so earning his bread; but he soon gives up this idea, and seeks a situation as editor of a steady, respectable Whig paper, which brings him into contact with "Andrew Downie, Esq.," whose monologue is one of the cleverest things in the book, full of smartness and self-assertion, and of incapacity to lay hold of an idea beyond what will make the paper pay. The satirical bent of the author here finds full play, and through "Andrew "Downie, Esq.," he flogs the British Philistine. This piece is in the author's very best vein, and may be set alongside the monologue of the worldly-minded mother in "Olrig Grange"—

"Business is business, and so
We must make it pay, if we can,
And I want one whose pen will not go
In a rut of set phrases, you know,
But a real original man.

[*] *Borland Hall.* By the Author of "Olrig Grange." (Maclehose.)

As to politics, them I don't mind;
They go round and round, like a jig,
I'm a Tory myself, but I find
Nothing pays so well, as a kind
Of steady, respectable Whig."

Milly and Paul Gaunt turn out to be the children of the runaway marriage of "Borland's "bonnie May," and Austen insists on handing over the estate to them while he sticks to his task as editor, and the work winds up with the conventional suggestion of love-making between Austen and Milly, and finally marriage, which would very handily readjust the disputed matter of the estates.

It is easy to be seen how by complicating his plot, the author has made the theme burdensome to himself, and has escaped into quite a commonplace three-volume-novel way of resolving his difficulty. He has here and there fine lines; he is but too often careless and hurried. The colloquial style adopted tends to diffuseness, and it must be said that this poem is not seldom so. False rhythms and halting lines we come upon in the most awkward positions, where the climax is completely ruined. For want of a very little care, passages that are full of thought and feeling are like a well-kept road leading to nowhere. Some of the lyrical pieces are very admirable, however—noticeably so "The False Sea" and "She is a "Woman"—which has for second stanza this fine verse:—

"She is a woman to love, to love,
With soul and heart,
And all in her that is sweet and true,
She makes as if it were drawn from you
By gracious art."

There are some capital passages in Austen Lyell's solitary musings, before he has known renunciation, or according to Goethe, found a real aim in life, and kindly occupation for brain and heart. Thus, on one occasion, he breaks out—touching the secret heart of much of the trouble of the time:—

"O! but Culture! and what all the culture we get?
Old furniture crammed into "Lodgings to let,"
Nothing blending in harmony, graceful in beauty,
Or meet for a high life of courage and duty;
Only that which will pay: for our Culture is meant,
Not to make noble men, but to make cent. per cent.
We touch on all topics, but nothing we know,
We open all questions, and still leave them so;
Never look to the end of them, dare not abide
By the issues we raise, but glance ever aside,
For there is not a lie, spite God's high decree,
But has made its nest sure on some branch of our tree,
And has some vested right to exist in the land,
And some who would have it the tree could not stand
If the sticks, straws, and feathers that sheltered the wrong
Were swept from the boughs they have cumbered so long."

In instance of the power of the descriptive faculty, we may say that the very opening words of the poem are steeped in delicious picture, with which the mind of the poet must have been so long familiar that it had become as a part of his imagination:—

"There's an old university town
Between the Don and the Dee,
Looking over the grey sand dunes,
Looking out on the cold North Sea,
Breezy and blue the waters be.

And rarely there you shall not find
The white horsetails lashing out in the wind,
Or the mists from the land of ice and snow
Creeping over them chill and slow.
Sitting o' nights in his silent room,
The student hears the lonesome boom
Of breaking waves on the long sand reach,
And the churning of pebbles along the beach.
And gazing out on the level ground,
Or the hush of keen stars, wheeling round,
He feels the silence in the sound."

The poem throughout shows large knowledge of human nature, imaginative fervour, lyrical grace, and a satirical humour that just sufficiently is held in rein; and if the ostentatiously complicated character of the plot had not done something to destroy simplicity, it might have been a worthy second to "Olrig Gange." But fairness compels us to say that as yet we wait for that. We do not despair, however, of this writer's powers to produce it, in spite of the many faults of "Borland Hall."

QUARTERLIES AND MONTHLIES.

(Second Notice.)

The contents of the *British Quarterly* for July are exceedingly varied. We have scientific, theological, topographical, and political articles, besides a curious contribution on "Finger Rings," which belongs to the domain of the arts. This is as it should be. The number opens with a paper on the "Depths of the Sea," in which all the recent discoveries relating to that novel but most interesting subject are summarised, and much original information is added. This is one of those articles which none but a "Specialist" could write. Next comes most interesting paper on "David Friedrich "Strauss," partly biographical, partly theological—but mainly the latter. The criticism of Strauss is keen, but is it well to say that, "the self-satisfac- "tion on which Strauss thus nursed his pride was "not rooted in pure stoicism, but was also fostered "by vanity, cannot be doubted by those who have "read the author's defence of his last work when "he found it was severely attacked in both "Germany and England." We doubt the accuracy of the representation, and certainly there is nothing in the passage quoted to justify it. We do best by giving credit to our worst enemies for possessing qualities as good as our own. An Apostle once wrote, "I have fought a good fight," &c. Was that self-satisfaction nursing pride? We are, of course, no believers in Strauss, but this is not the way to depreciate his influence. The paper which follows on Lord Ellenborough's Indian Administration, is an exceedingly valuable contribution to our East Indian literature. The history humiliates us, as does nearly everything connected with the acquisition of our East Indian territories. Lord Ellenborough's character and services are weighed with great justice by the writer. In "Science, Philo- "sophy, and Religion," a good deal of the same ground is gone over as in the article on Strauss. We next turn, with interest, to an extremely valuable article on the "Primæval Archæology of Rome," which is signed with the initials of Mr. E. A. Freeman, than whom no man is more competent to write upon such a subject. But, as we have said before upon the destructive order of critics, of whom Mr. Freeman is one, and who have used their power of destruction with no little effect, we think it safer to believe than to disbelieve. Time, we are persuaded, will, on the whole, justify the believers. Of course, Mr. Freeman does not believe in any Romulus, and very little indeed in anything ancient in Rome, and he scarifies Mr. Parker, but it is an able article, written with great critical power. Of the origin of Rome he writes—

We can enjoy the legendary tale none the less as a legendary tale, because we no longer accept it as a narrative of actual facts. And yet in the legendary tale itself, dealt with as we now know how to deal with it, we can see important elements of truth. We no longer believe in a personal Romulus, founder of Rome; we now know that the legend which makes Rome the creation of a Romulus is historically worth hardly more than the arbitrary addition to the legend which says that the followers of the slain Remus marched off into Gaul, and founded the city of *Remi*. We see that the tale of Romulus is simply one out of the hundred tales of the origin of Rome, which happened to gain more vogue than its fellows, because it was thrown into a shape which better suited the national mind, and because it has been handed down to us in the imperishable works of the great Roman writers. We see that the tale is a tale of late growth and strongly tinged with foreign elements. It is no Grecian invention, but a tale of strictly Roman birth; every detail marks it as a legend which grew up on the spot, differing in this from the mere arbitrary guesses of the Greek writers. But it is a tale which could not have grown up till intercourse with their Greek neighbours had given the Romans a wholly new stock of religious and legendary ideas. We see that the story of the Vestal and the War-God could not have arisen in days when men still clave to the old Italian notions of deity; those who devised it must have been already familiar with Hellenic notions about the loves of the gods and the births of the heroes. We see that that the tale of the miraculous preservation and nurture of the twins is simply one of the tales which go the round of the world. The wolf which suckled Romulus and Remus is but another form of the kindred beast which suckled Cyrus.

"Far Russia" gives us singular information concerning a country of which little or nothing is known, but which may have, one day, an important influence upon our own foreign policy. Next we come to the political article, "The Tory Adminis- "tration and its Whig Admirers," in which we have some of the best and boldest political writing that we have lately met with. The writer passes in review the recent article in the *Edinburgh*, which he characterises as "the abjuration of Liberalism." He also denies that the Gladstone Cabinet was "intemperately, impatiently, or precipitately "Liberal," and then proceeds to discuss the ecclesiastical position. Reference is made to the recent Conference of the Liberation Society. We are glad to meet with this utterance:—"Can we "not arrive, at lowest, at a distinct understanding "that he who is right on this point is to be accepted "as an ally, and that the bold and united advance "of the party against the State-Church is not to be "postponed until every brother, weak-kneed or "strong-kneed, can keep step with every other on "the education question?" We next meet with the following:—

The essential thing, however, is not that a particular solution of the educational problem should be agreed upon, but that it should be understood that the rallying cry, the test-question, of the party is disestablishment of the State Churches. This is a simple object, and any man can say whether he is content to aim at it, yea or nay. The education question, except in respect of those general principles which we have stated, is complicated and perplexing. It is weak and illogical, on the one hand, to be startled into misgivings as to the results of disestablishment because an able and influential section of Liberationists advocate a purely secular system of national education; but it is not more logical, and it is harsh and imprudent, to fling disparaging epithets at those who, though strongly in favour of disestablishment, cannot help regarding the Bible as the best of all possible school-books, and whose faith is not strong enough to remove for them the mountain of difficulty (now lying in the way of an educational system that would absolutely dispense with denominational machinery) which has been reared by denominational energy and denominational liberality during at least a quarter of a century. We shall hope to see both sections find a way out of their perplexities; but the one thing to be inexorably required of them in the present stage of the business is their vote against the State Churches.

We are thankful to the *British Quarterly* for such a vigorous and outspoken defence of what we have always held to be the only wise policy. The number concludes with the article on "Finger Rings," and the usual well-written review of "Contem- "porary Literature."

The *New Quarterly Magazine* comes to us this month for the first time, and we have carefully read the last two numbers—one being the number for the present quarter. It certainly, so far as regards the quantity and quality of its contents, makes good its claim to occupy a sphere of its own. It contains nearly as much matter as the other quarterlies, and is published at less than half their price. Its literary criticisms are equal to anything we have read, and few finer specimens of criticism are to be met with than that on "Wil- "liam Blake: Poet, Artist, and Mystic," writte by the editor for the April number. A special characteristic, however, of the *New Quarterly* is the insertion of a complete novel, or we should say, novelette, in each number. Very good and tender is Miss Lysaght's novel of "Barbie Vaughan," and in the present number Mrs. Lynn Linton contributes an exceedingly original tale, abounding in sharply defined character, entitled, "Meliora Latent." The more solid contents of this number are "Travels in Portugal," and the "Personal History of Lord Macaulay" —the latter written with peculiar knowledge and interest by the Rev. F. Arnold. Here are some few anecdotes—

"One rather good thing I remember. A man I know was discussing with him the merits of a certain popular preacher. The preacher was rather of the Charles Honeyman kind, noted for ringletted hair, and a waving of hands. 'He is a hypocrite,' said Macaulay. 'No,' answered his friend, 'he is not that; he is only affected.' 'And what is affectation,' answered Macaulay, 'but hypocrisy in trifles?' It was chiefly by the eloquence of his conversation and by his varied, infinite information, that Macaulay's table-talk might vie with Selden's or Coleridge's. When he was staying at Glasgow once, the conversation at his host's table turned on the subject of jewels. Macaulay gave a minute account of all the regalia of Europe. He prided himself on his memory, and perhaps nothing mortified him more than a failure of memory. He has been seen to shed tears when he could not finish a quotation which he had commenced. This happened once when he was staying at Cambridge. He delighted in recalling his Cambridge days, and especially in talking about poor 'Walker of Trinity.' He told the story of the *Cole Deum* church. It is rather a good one. A man named Cole left some money to a church, on condition that his named appeared on the sacred edifice. This appeared to be an insuperable difficulty, but it was solved by a Cambridge wit suggesting that the words "Cole Deum" might be an appropriate inscription above the porch. And so it remains."

We are told further—

"A good deal of interest has been excited on the subject of Lord Macaulay's religion. A clergyman wrote a book after his decease, in which he said that the question of his eternal salvation was a matter 'of much interest.' Mr. Preston, his evangelical tutor, reported how that his disposition was good, and his reverence for religion what he could wish. In his reputed Cambridge speech on Oliver Cromwell he says, 'It was the opinion of Baxter, that at one period of his life, he was sincere. But, sir, I believe that a thirst for *personal* aggrandisement never yet accompanied true religion. The Christian aims at power—if he aims at it at all—not for his own sake, but for others. Cromwell migth at some time have been influenced by religious feelings; but the great idol of his heart was ambition; this, like the great Ur of the Chaldeans, devoured all the rest.'

"A curious scene happened during the Leeds election. An elector wished to know the religious creed of Messrs. Marshall and Macaulay. Macaulay rose hastily from his seat, and called out, 'Who calls for that? May I see him stand up?' Macaulay insisted that the individual should stand up upon a form, and after a great row, the individual did so, and was recognised as a local preacher of the Methodist connexion. 'I do most deeply regret that any person should think it necessary to make a meeting like this an arena for theological discussion. My answer is short and in one word—I regret that it should be necessary to utter it—Gentlemen, I am a Christian. . . . . It never shall be said if my election for Leeds depended on it alone, that I was the first person to introduce discussion upon such a question.' Macaulay once said that he hoped the State would never support Christianity in India."

Mr. Arnold pays a high tribute to the benevolence of Lord Macaulay's character, of which we may give this illustration—

"When he went to reside, at Holly Lodge, Kensington—which is carefully to be distinguished from Holly

Lodge, Highgate—he applied for sittings at that old parish church at Kensington which has now disappeared. There was only a single sitting in the building that could be spared, and that one was placed at his disposal. He wished that the vicar's collector would call on him, and explain all about the charities, and he became a generous contributor. But large-heartedness and generosity were of the very essence of his character. He used to give a sum of money towards the education of a number of young children, who might be supposed to have some slight claim on him. The children grew up, and his help was not, strictly speaking, any longer required. This fact was communicated to him by the clergyman who had been the channel of his benevolence. Macaulay however wrote back to say that he should be glad to be allowed to contribute as heretofore, to the good of these young people. I knew a German gentleman whose wife's researches into early English history had been full of interest to Macaulay. By a sudden reverse he lost all his property, and was eventually obliged to become a teacher of languages. What grieved him most of all, was the utter indifference with which the story of his fallen fortunes was received by former friends. The case was very different with Macaulay. He received him with the heartiest kindness, and made him accept a large sum of money. But Macaulay's outgoings far exceeded the scriptural tithe. It is calculated that he gave away a quarter of his means."

'Birds and Beasts in Captivity," by Mr. Archibald Banks, follows "Student Guilds in Germany," "Habit in Plants, and Power of Acclimatization," by Mr. Evershed; "Through the Graubünden to "the Engudin," by Mr. Carrington; and another tale, "The Mistakes of a Day," which, however, is not quite so humorous as its author supposes it to be. We shall be glad to see the *New Quarterly* again.

The *Popular Science Review* contains several papers of interest. Everybody going to the seaside should read the paper on "Plumularias," by Mr. Hincks, with its capital illustrations: it will open up to them a new world of knowledge. Mr. Proctor tells what has been done to secure a proper observation of the Transit of Venus, but he does not say what we must say for him, that what has at last been done is the result of his own persistent agitation. The paper on "The Geographical Distribution of Living "and Extinct Bears," by Mr. Leith Adams, gives us special geological as well as natural history information. But the most novel article in this review is by Mr. Barlow, on "The Logograph, or "Writing by the Voice." We despair of being able to give any idea to a reader who has not the illustrations before him, of the curious character of this paper. In sum and substance we can say that Mr. Barlow has constructed an instrument (which he describes), which registers every word as it is uttered. Each word being more or less different from other words, it is something like photographing the voice. Several sentences are given with the registrations of the instrument. The question is, does the instrument always register the same sentence in the same way? Yes, it does; it makes exactly the same marks each time. We doubt whether a language could be made of these marks; but it is unquestionable that Mr. Barlow has proved that "the articulation of the human "voice is accompanied by definite pneumatic "actions, and that those actions, many of which "are insensible to ordinary observation, are capable "of being recorded." We should add that this paper was read at a meeting of the Royal Society, and is certainly not the least remarkable of the many remarkable papers read before that learned body.

The *Fortnightly* opens with a question which has been asked repeatedly during the last eighty years, and which seems as far off a satisfactory reply as ever—"Is a republic possible in France?" That is the question treated by Mr. J. C. Morison, who points out that there are various difficulties, political, moral, and social, which he regards as at present insuperable. The political difficulty arises from the heterogeneous composition of the Republican party; the moral difficulty from the French temperament, which makes it impossible for the race to discuss patiently or to legislate laboriously. The social difficulty ought to be studied by those who think that the independence of English workmen is ruining the country. According to Mr. Morison the relation between employers and employed in France is one of "downright hatred." Two articles of special interest are that on "Mis-"sionary Religions," by Mr. Lyall, and the reply to it by Max Müller. Mr. Lyall believes that the eminent philologist has not fully estimated the vitality of Brahminism when discussing missionary religions in Westminster Abbey. Mr. Müller, on the other hand, holds that the phenomena described by his critic, though interesting, are no sufficient proof of vitality. We would ask special attention to the Editor's paper on "Religious Conformity." His views are not ours. But the questions he raises are so serious that it is well there should be free speech concerning them. The rest of the number is quite up to the average, or indeed of more than average interest.

In the *Contemporary Review* Mr. Gladstone continues his Homeric researches. But we confess that these appear to us to lack the human interest of his Parliamentary orations. He is more in place when leading a political attack than when investigating the dates of ancient, and perhaps purely imaginary wars. Dr. Littledale's article on Church parties has no doubt been eagerly read, and is of course favourable to the rationality, liberality, and well-grounded confidence of the Ritualistic section. Mr. R. H. Hutton's discussion of so-called "Latent "Thought" is, as might be expected, able and acute. But probably these problems are beyond solution. Father Dalgairns, on the Personality of God, will be looked to with anxious hope by many whose minds are perplexed with this great subject. We greatly fear, however, that they will rise from the perusal with minds more perplexed still. Mr. Innes repels Archbishop Manning's ill-advised imputation of Ultramontanism to the Free Kirk of Scotland. Mr. E. E. Appleton discusses Strauss as a theologian, and Mr. Thos. Brassey contributes an interesting and very important article on Co-operative Production.

The *Leisure Hour* and *Sunday at Home* continue to supply, as usual, that kind of choice reading which is timely as well as instructive. In the former, besides one or two tales, Mr. Walker, F.G.S., discourses on "The Early Geography of the British Isles"; Mary Howitt gives pleasant gossip relative to "The Pope's Prison," so called, and Mrs. Howitt on the suppression of the religious orders; the Rev. W. F. Wilkinson has a paper on Trojan Antiquities; and the Rev. W. Wright gives a graphic description of Damascus. In the latter, Dr. Stoughton continues to tell us of the "Homes "and Haunts of Martin Luther," a subject in which he is at home, and which is illustrated this month by a full-page engraving of Luther's controversy with Zwingle at Marburg. Miss Whately, whose Oriental experience is turned to good account, supplies another instalment of her new tale, "The Star "of Lebanon." There are also accounts of the progress of the Gospel in Travancore and Andalusia, a biographical sketch and a photograph of Canon Miller, and a variety of reading suitable to the quiet hours of the Day of Rest. Both of these cheap periodicals maintain their reputation for the excellence of their illustrations.

The *Art Journal* (Virtue and Co.) sustains its high reputation as the chief of illustrated monthlies. The July number contains steel engravings of Mulready's "Seven Ages of Man," of Raven's charming picture, "Twilight in the Woods," and of the Schiller Monument in Berlin. The news on artistic subjects is full and varied, and we may again point to the excellence of Mr. Robertson's "Life on the Upper Thames," and the marked superiority of his illustrations.

The *Picture Gallery* (Sampson Low and Co.) has this month photographs of three choice paintings—Landseer's "Macaw, Love-birds, and Puppies"; Mulready's "The Fight Interrupted," a work full of character; and the "Last Rose of Summer" by a French artist, the landscape beauties of which are better than the somewhat sentimental female figures. The enterprising publishers ought to have abundant encouragement in this effort to bring within the reach of all accurate transcripts of the choicest works of art.

BRIEF NOTICES.

A New Companion to the Bible. (Religious Tract Society.) Perhaps the best companion to the Bible for "intelligent young persons" is a biblical dictionary. This volume, however, contains a good deal of useful information about Scripture languages, history, chronology, geography, &c., arranged in chapters, not alphabetically. In addition to such matters of biblical archæology, it also attempts within the space of five-and-twenty pages a logical demonstration of the genuineness, authenticity, and credibility of the Bible. May we venture in the presence of gentlemen of such experience as the committee of the R. T. S., to express a doubt as to the wisdom of this? Not only is the treatment of this important topic too brief to be thorough—just long enough, perhaps, to insinuate doubts which might not have arisen without it, but quite insufficient to satisfy any one, even a lad, really curious about the matter—but we question whether "intelligent young persons" are a fit jury to pronounce a verdict upon the evidence and arguments here presented to them. The class of persons for whom this compilation is prepared contains a great many who will never in their lives be called upon to pass a critical scientific judgment upon the value of certain venerable manuscripts of antiquity, and the degree of probability in the ecclesiastical traditions concerning them, which are generally received by the Church. If they cannot reasonably believe their Bibles without studying such matters, they will never be able reasonably to believe at all. Again, the minority, who will in riper years have to devote some attention to the external evidence for the Scriptures, will only be tampered and injured by bias imparted in early youth, before the mind was developed sufficiently for the inquiry. Having relieved our mind of this objection, we are glad to say that this volume exhibits marks of a liberal spirit, and an effort to draw up abreast of the thought of the age. The author admits that the Bible does not pretend to teach natural science, and leaves the road open for holding that inspiration attaches only to its religious contents. Nevertheless, we should have been glad to see a little more frankness and courage. If you tell young minds anything about such subjects, it is better to tell them both sides: as they will be sure to hear the other some day. For instance, it could do no harm to admit that some good Christians have supposed that the earlier chapters of Genesis contain allegory, instead of shutting up the youthful reader absolutely to one opinion. But the author evidently belongs to a past age, for who would expect to read in a book issued from the press in 1874, that "the *Hebrew* is supposed by many to "have been the original language of mankind?"

The New Testament [The New Covenant] of our Lord and Saviour Jesus Christ: as Translated (in the Authorised Version) out of the Original Greek. With Notes and Reference, Critical and Explanatory, suggesting Emendations [placed within brackets] of many Words and Phrases in the Authorised Translation, and an extended Appendix. By PHILIP DIXON HARDY, M.R.I.A. (Elliot Stock.) This is only an abridgement of Mr. Hardy's title-page. We could hardly do him justice by reducing it to fewer lines. The reader will see that it illustrates, as well as explains, the principle upon which Mr. Hardy has proceeded in the body of the work. He prints the Authorised Version intact, and introduces new renderings in the same lines, but distinguished by a smaller type and enclosed within brackets; and the words of the Authorised Translation for which the bracketted words are intended to be substituted, are indicated by a single perpendicular line. This method has the merit of placing the proposed alteration before the eye in the plainest possible manner. We have compared a good number of Mr. Hardy's emendations, and find much to approve. In some cases, however, where we surely expected to find emendations, we were disappointed to see that there was no indication of our version being doubtful, and in one or two instances we could not agree with Mr. Hardy's suggested substitutions. His work, however, is careful and conscientious, and will be useful in the interval of waiting for the revision now in progress; though we prefer Dean Alford's for this temporary use. Mr. Hardy undertook this work with the notion that by its publication "the "necessity of a new version might be obviated." It appears to us that Mr. Hardy's labours very successfully demonstrate the great desirability of a new version.

The Women of the Arabs, with a Chapter for Children. By the Rev. HENRY HARRIS JESSUP, D.D., seventeen years American Missionary in Syria. Edited by Rev. C. S. Robinson, D.D., and the Rev. Isaac Riley. (Sampson Low, Marston and Co.) Dr. Jessop has observed and studied to some purpose during his lengthened residence among the Arabs in Syria. And, in spite of a tendency to be grandiosely American now and then, he writes well. He is too full of matter to allow himself to go off the road entirely. He gives us very striking glimpses of the Arabs—their customs, their sects, their domestic life. Pagan Arabs "of the ignorance" are not forgotten, who are allowed any number of wives; nor the Mahommedans of the Koran, who are allowed only *four*; nor the Druzes, nor other sects. Alongside of a great deal of information about the manners and customs of the people, we have most interesting accounts of the efforts of several ladies—Mrs. L. C. Smith, Miss Whiting, Miss Whittlesey, Mrs. Bird, Mrs. Kissling, who have entered warmly on the work of Arab education. We have also two chapters specially devoted to Dr. De Forest's work in Beirut, which is in every way worthy of it; for we here see admirable organisation and power of teaching, associated with rare devotion. There are now no fewer than fifteen mission schools, with upwards of 500

pupils in the schools connected with his name. For no people can education do more than for the Arab women. Prejudice in its strongest form assails them, and suggests the keeping dark of the intellect. "The mass of Mahommedans," we read, "are nervously afraid of entrusting the knowledge of reading and writing to their wives and daughters lest they abuse it by writing clandestine letters to improper persons. 'Teach a *girl* to read and write!' said a Mahommedan mufti in Tripoli to me, "'Why, she will *write letters*, sir,—yes, *actually* "'*write letters!* the thing is not to be thought of "'for a moment!' I replied, 'Effendum, you "put your foot on the women's neck, and then "blame them for not rising. Educate your girls, "and train them to intelligence and virtue, and "then their pens will write only what ought to be "written. Train the hand to hold a pen, without "training the mind to direct it, and only mischief "can result!' '*Saheab, Saheab*, very true, very "true,' said he, 'But how can this be done?'" The story of Luciya Shekker is very interesting and touching. We suppose Miss Whately's work in Cairo is of later date than the penning of this book, since we find no reference to it here. But she too has founded schools for Moslem children in Cairo, and with great self-denial managed so to insinuate herself into the mothers' graces as to get them to come to her—a very difficult matter.

Epitome of News.

The Queen and the Princess Beatrice attended Divine service yesterday in the private chapel at Windsor. The Rev. Francis Pigou, M.A., vicar of Doncaster, preached the sermon.

Yesterday morning the Queen and court left Windsor for Osborne, where they are expected to remain till the 14th or 15th August, and then remove to Balmoral.

Her Majesty, the Princess Beatrice, and Prince Leopold, have each sent a wreath of flowers to Brechin Castle to be placed on the coffin at the funeral of the late Earl of Dalhousie. The funeral procession will go by road from the castle to the family vault in Panbride churchyard, a distance of seventeen miles.

The Crown Prince and Princess of Germany left Sandown on Thursday for a visit to the Queen at Windsor Castle. On arriving at Windsor the Prince and Princess were received by the Prince and Princess of Wales. In the evening there was a grand dinner-party. On Friday afternoon the Crown Prince and Princess took leave of Her Majesty, and left for Marlborough House, where they were to remain for a few days as the guests of the Prince and Princess of Wales.

The Crown Prince and Princess of Germany went to the Royal Agricultural Show at Bedford on Monday, and afterwards took luncheon with the Duke and Duchess of Bedford at Woburn Abbey, and returned to London. In the evening the Prince and Princess of Wales, accompanied by the Crown Prince, dined with Earl and Countess Sydney, and were afterwards present at a ball given by Sir Ivor and Lady Cornelia Guest.

The Court Circular announces that the Princess Louis (Marchioness of Lorne) has been kept to her room for a few days by indisposition. The princess is at Windsor Castle.

On Saturday afternoon the Marquis and Marchioness of Salisbury gave a garden party at Hatfield, at which the Prince and Princess of Wales, the Crown Prince and Princess of Germany, and the Duke of Connaught were amongst the guests. Some marquees had been prepared on the ground for the reception of the many guests, but just as they were arriving a heavy rain come on and spoiled the tables, and the entertainment took place in the hall.

At Chobham on Wednesday the manœuvres between two divisions of the Aldershot troops were carried out with great success, the weather, though hot, being particularly fine. Between eleven and twelve thousand troops were engaged, and the proceedings were witnessed from one of the ridges by the Queen and Princess Beatrice. Several men were disabled by sunstroke, and many more are on the sick list.

The Emperor of Russia has sent 1,000*l.* to be distributed by the Lord Mayor and the Bishop of London in charity in London. This present is an acknowledgment of the hearty reception His Imperial Majesty received in England.

Mr. Mitchell Henry will shortly move that the reporting of the debates in the House of Commons be enlarged and extended.

The Duke and Duchess of Teck and Prince Christian were present at the annual midnight fête of the Royal Botanic Society at Kensington last night. The company numbered 7,000, all in evening dress, and the scene in the gardens, which were gaily illuminated, was unusually brilliant.

Vice-Chancellor Malins has granted an injunction restraining certain Carlist agents from exporting arms and ammunition to Spain, the allegation being that they were intended for use against the Spanish Government.

A violent thunderstorm passed over London on Saturday, loss of life and destruction of property being amongst its results.

The statue of the late Earl of Derby, in Parliament-square, was unveiled in the presence of a numerous and distinguished representative gathering. The ceremony was performed by Mr. Disraeli, who paid a high tribute to the life, the character, and the public services of the deceased statesman. Lord Hampton and the Earl of Malmesbury joined with the Prime Minister in recognising the worth of the late Conservative leader.

Dr. John Wilson, of Devonport, died unexpectedly on Friday in consequence of blood-poisoning while performing a post-mortem examination.

The Tichborne will suits, which have so long stood upon the list of causes for trial in the Court of Probate, were on Thursday formally called by order of Sir James Hannen, and no one appearing, both were struck out.

Mr. David Davies, M.P., has purchased the Gwern-y-goe estate, in the county of Montgomery, for 72,000*l.*

Judgment in the Stroud election petition was on Thursday delivered by Mr. Baron Bramwell, who unseated Mr. Dorington, the Conservative member, and declared Mr. Stanton, the Liberal representative, duly elected. Each side is to pay its own costs.

An open-air meeting, organised by the London Committee of the Agricultural Labourers' Union for the purpose of expressing sympathy with the locked-out men in the Eastern Counties, was held on Blackheath on Saturday evening, Dr. W. C. Bennett in the chair. A letter from Mr. Gladstone was read, in which the right hon. gentleman referred to the repeated declarations which he had made in public as setting forth his opinions on the principal matters connected with the object of the gathering.

It is announced that in consequence of the increase in legal and general business at the Colonial Office, it has been found necessary to appoint a new Assistant Under-Secretary, and Mr. Malcolm, late head of the railway branch of the Board of Trade, has been selected. Mr. Malcolm will be succeeded in the office he vacates by Mr. Henry Calcraft.

The *City Press* states that it is proposed by a committee of the Corporation to take down and rebuild the Monument, as the cheapest way of effecting an improvement in connection with the proposed new street in that part of the City.

At the Edgware Petty Sessions on Friday, Mr. W. P. Warner, the proprietor of the Welsh Harp at Hendon, and also of the racecourse at Kingsbury, was fined 10*l.* for having, as the occupier of the course, permitted it to be used "for the purposes of betting and certain horse races for money, contrary to the statute." A case for the Court of Queen's Bench was granted. This decision is of a a most serious nature, opening as it does the whole question of the legality of any horse-race at which betting takes place—or in other words, of all horse-racing whatsoever.

The conclusion of the Eton and Harrow cricket match at Lord's on Saturday was much interfered with by the rain. Eton ultimately won by five wickets. On both Friday and Saturday, particularly the former day, there was a large and fashionable attendance, some 15,000 persons being present.

A sad case of drowning happened near Worcester on Saturday. A son of Mr. Maybury, editor of the *Staffordshire Advertiser*, was on a visit to Mr. Tree, solicitor, Worcester. On Saturday he went out for the purpose of bathing, accompanied by Mr. Tree, jun., to a spot near Ketch (about two miles from the city). Mr. Maybury, who was able to swim, was seized with cramp, and was drowned before assistance could be procured.

The miners' strike in Scotland is now at an end, all the men at the respective districts where a stike had taken place having resumed work at the masters' terms. In some cases the strike had lasted three months.

A respite has been granted to Martin Gilboy, who had been sentenced to be hanged at Edinburgh for murder.

On Saturday afternoon a train from Bolton was turned into a siding at Atherton, and came into collision with an engine. Eight passengers were injured, and both the engines were damaged.

Admiral Ramsay, the successor to the Earldom of Dalhousie, and to the bulk of the estates, valued in the public book in round figures at 60,000*l.* a-year, is said to be as decidedly Conservative as the deceased Earl and Lord Lieutenant of the County was Liberal.

The death is announced of Miss Agnes Strickland, at her residence, Reydon Hall, near Southwold, Suffolk. She was the author of several popular works, the most popular of which was "The Lives of the Queens of England."

Mr. Frederick Drake, of Exeter, who completed the stained-glass window in the Nonconformist Memorial Hall, has been commissioned by Dr. Nathaniel Rogers to execute a coloured-glass window for the City Temple, Holborn.

The Wimbledon prize shooting is still proceeding. The heat in the camp is great. Corporal Young, 87, won the silver medal of the Association in connection with the first stage of the Queen's Prize. The Lords and Commons match was easily won by the latter team, there being 76 points to spare. The China Cup—a prize which was contended for by teams of ten efficient volunteers from each county—fell to the representatives of Middlesex. The International Challenge Trophy, which was contested by teams, who strove to maintain the reputation of each of the three kingdoms, was won by Scotland; England being second, and Ireland third. The Belgian Challenge Cup was carried off by the 1st Notts. The sermon in camp on Sunday was preached by the Dean of Westminster. On Friday Sir Garnet Wolseley visited the camp, and was presented with an address by the Canadian riflemen. Private Atkinson, 1st Durham, a carpenter of Stockton-on-Tees, is the winner of the Queen's Prize at Wimbledon. He and Sergeant Rae, 31st Lanark, tied with 64 points each, and agreed to divide the money premium. They then competed for the gold medal, and Mr. Atkinson won it yesterday with 14 points against 5 made by his rival.

The annual dinner of the Cobden Club took place at the Ship Hotel, Greenwich, on Saturday, Mr. Baxter, M.P., in the chair. The company numbered more than 200, and amongst the speakers were M. Léon Say, Dr. Julius Faucher, Sir Louis Mallet, Mr. Cyrus Field, Mr. Halstead, and Mr. Ayrton.

Miscellaneous.

THE ELECTORAL REFORM ASSOCIATION have issued an address to the constituencies of the United Kingdom, in which they define their object to be the complete and equitable representation to the electorate and the removal of every obstruction to the free exercise to the franchase. They maintain that the following changes are necessary to obtain this result:—Uniformity of suffrage in boroughs and counties, and a genuine lodger franchise; equality of representation, to be secured by a redistribution of seats and rearrangement of electoral districts; compulsory registration by parochial officers; extension of the hours of polling in large towns; candidates to be relieved from official expenses; and shorter Parliaments. The Association remind the people that it depends entirely upon themselves whether their demands are or are not to be complied with.

MR. GEORGE SMITH'S RESEARCHES ON THE SITE OF NINEVEH.—Mr. Smith was present at the meeting of the Society of Biblical Archæology last week, and gave some account of his doings last winter while exploring Nineveh. Sir Henry Rawlinson, who was in the chair, introduced Mr, Smith as "one of the most advanced among our Assyrian scholars." The great value of Mr. Smith's last explorations is that they carry ancient history back to more remote points than any yet reached; and they are most important in their bearing [on the early history] of Egypt, and the indentification of some of its early kings. Perhaps one of Mr. Smith's most important discoveries is that of some tablets with bi-lingual inscriptions, containing explanations of words and the names of places. They form in fact a sort of dictionary with etymological derivations, and point to a proto-Chaldean language, which is supposed to be based on a primitive Turanian original. This Sir Henry Rawlinson said [would open entirely new ground for philologists, and take us further into the past as to the origin of language than we had yet been able to penetrate. Mr. Smith has also some fragments of the zodiacal signs of the Assyrians, which the Chairman declared were of the highest importance as bearing on the ancient ideas of the solar myth. Mr. Smith concluded by stating that the great library of Sennacherib ought to be completely excavated, and its treasures recovered. He calculates that there are 20,000 fragments of cuneiform tablets still buried there, and it would require three years' labour and about 5,000*l.* to complete the whole. Sir Henry Rawlinson referred to the political feeling which would interfere at present with any effort of this kind; but he expressed the certain hope that it was a labour which would be one day accomplished, and that it would complete the discoveries which have been so ably begun by Mr. Smith.

Gleanings.

The excuse of a young lady to her minister, who caught her napping, was, "Don't you think ladies had better be fast asleep than fast awake?"

An American editor apologises for the deficiency of the first edition of his paper by saying he was detained at home by a second edition in his family.

"The absurdities of English pronunciation," says a German critic, "are well exhibited in the case of the word 'Boz,' which is pronounced 'Dickens.'"

Alluding to the fact that three steamers have been fatally weakened by additions to their length, the *Christian Register* says:—"Many fine sermons have been ruined the same way."

Heroism is limited, after all. A girl who, the other day jumped into Merrimac river and rescued a drowning child, fainted away when she saw her false curls floating down stream.

The remark of a severe lady, who says that male is only mule spelled wrong, is supplemented by the New Orleans *Picayune* with the declaration that, according to Latin authorities, a woman is a mulier.

The following anecdote is told as a fact:—A preacher was praying, and in his prayer he said, "I pray the Lord to curtail the power of the devil." Just then an old darkey in the congregation cried, "Yes! Amen! Bress God! Cut him tail right smack, smoove off."

The other day a pupil in one of the Dumfries seminaries was awarded a volume of Bunyan's "Pilgrim's Progress" for proficiency in writing. The teacher has had the volume thrown back on

his hands with the note:—"I return the volume, as I consider it rather antiquated for a prize in this advanced age."

It is not generally known that the good custom of keeping birthdays is many thousand years old. It is recorded in the 40th chapter of Genesis, and 20th verse—"And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants."

A CATCH.—A quaint old fisherman was one dusky evening fishing in a trout stream, and as he threw his fly out over the water it was suddenly snapped by a huge bat. The strange-looking thing dangled and flagged its wings at the end of the line. The fisherman's companion called out, "Say, Sam, got anything?" "Yes," looking at the bat on his hook. "What is it?" "Well, I dunno, unless it's a cherubim!"

EAR-RING DANGERS.—A sailor's daughter at Liverpool has had her ears pierced with a stocking-needle. After the ears were pierced, two ear-rings belonging to her mother were put in them. A few days later a blister came behind one ear; then the jaw began to swell; worse symptoms ensued, and on Saturday last the child died. The medical evidence was to the effect that death resulted from exhaustion consequent upon the intense inflammation caused by the piercing of the ears, and the jury returned a verdict accordingly.

CREMATION POETRY.—An American newspaper, in the interest of cremation, is already overhauling the poets, and suggesting necessary changes. Among them are the following:—

Hark, from the gas-works comes a sound!
Sinners, incinerate!
Ye mortals, come and view the flue
Where ye must soon cremate.

Shakespeare's famous epitaph offers no difficulties:—

Good friend, for Heaven's sake, do not
Blow on the ashes in this pot,
Blest be the hand that leaves them hid,
And curst be he who lifts the lid.

Gray's Elegy is no less susceptible of adaptation, as witness the following:—

Here rest his ashes on the shelf beneath,
A youth to coffins and to shrouds unknown;
Fair sextons frowned not on his humble death,
Incineration marked him for its own.

No longer seek his cinders to disclose,
Nor draw his fine residuum from this pot,
Where they, alike impalpable, repose,
Trusting his spirit never felt 'twas hot.

THE TRADE IN MANUSCRIPT SERMONS.—A story is told, and it may be averred that it is "founded on fact," that in a certain cathedral city there once dwelt two ministers of the Gospel—one, we will call him John Brown, a member of the Cathedral body; and another of the same name, a poor Independent minister. The similarity of the address led to some unfortunate *contretemps;* letters and parcels intended for one J. B. went to the other J. B. On one occasion the Cathedral J. B. became angry on opening a parcel not intended for him, and he consequently addressed the following note to Mr. J. Brown:—"Sir,—If you had not assumed a title to which you had no right, this mistake could not have occurred.—Your obedient servant," &c. The Noncon. J. B. bided his time in silence. Not long after this, however, he too opened a parcel intended for his High-Church brother. It contained a considerable supply of manuscript sermons. Upon this the Dissenting brother addressed the following retort courteous to the minor canon:—"Rev. sir,—If you had not undertaken an office for which you are wholly unfit, this accident could not have occurred.—Your obedient servant, J. B."—*The Rock.*

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or clouds that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

HOLLOWAY'S OINTMENT AND PILLS.—The scrofulous and consumptive will find in these noble remedies the means of casting out the bad humours which originate and prolong their sufferings. The Ointment should be well rubbed twice a day over the skin as near as possible to the part affected. It will penetrate and act most wholesomely and energetically on the diseased structure. It manifests a wonderful power in removing all taints from the blood, and consequently in curing a multitude of chronic ailments which seemed to be almost irremediable. No invalid who carefully studies the plain instructions folded round every packet of Holloway's medicine will be at a loss how this preparation can be used to the greatest advantage.

AS IT *OUGHT* TO BE.

"I visited" *writes* Dr. HASSALL, "*Messrs. Horniman's* Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of *superior quality*."

"At the Docks, I took samples of *Horniman's Teas*, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased *Packets* from '*Agents for Horniman's Tea*,' the contents I find correspond in PURITY and *excellence of quality*, with the tea I obtained from their stock at the Docks."

8,248 AGENTS—*Chemists, Confectioners, &c.*

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

GIBBERD—FARROW.—July 1, at Clapton Park Chapel, by the Rev. T. W. Aveling, John Edward Gibberd, of Dover, to Elizabeth Jane Farrow, of Kingsland, London.

BEAUMONT—SOMERVILLE.—July 1, at Wilmslow Independent Chapel, by the Rev. J. Allanson Picton, M.A., brother-in-law of the bridegroom, James William, third son of John Beaumont, The Firs, Wilmslow, to Emily Prentice, youngest daughter of Dr. Somerville, Hawthorn Hall, Wilmslow.

MACKENZIE—MACPHERSON.—July 3, at Stamford Hill Chapel, Stoke Newington, London, by the Rev. Alexander Raleigh, D.D., John Mackenzie, Colchester, to Annie Macpherson, also of Colchester.

PANTER—TOMKINS.—July 10, at the Presbyterian Church, Rutland-square, Dublin, C. R. Panter, LL.B. (Trinity College, Dublin), son of T. Panter, Esq., of Holybrook Castle, Sandymount, county Dublin, to Louisa Lydia Acadia, daughter of the Rev. F. Tomkins, M.A., D.C.L., of London.

DEATHS.

FITCH.—July 3, after only a few hours' illness, Sarah Maria, the beloved wife of Frederick Fitch, Esq., of Hadleigh House, Highbury New Park, N., aged 68 years.

ROSEMAN.—July 13, at the residence of her brother-in-law, Mr. J. Hall, 21, Bryantwood-road, Highbury Hill Park, London, N., Amelia Coulthard, youngest daughter of the Rev. Wm. Roseman, of Bury, Lancashire, aged 19 years.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending on Wednesday, July 8, 1874.

ISSUE DEPARTMENT

Notes issued	£37,447,525	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	22,447,525
		Silver Bullion	—
	£37,447,525		£37,447,525

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£14,212,359
Rest	3,349,111	Other Securities	16,466,804
Public Deposits	5,427,280	Notes	10,171,400
Other Deposits	19,964,380	Gold & Silver Coin	809,331
Seven Day and other Bills	366,116		
	£43,659,887		£43,659,887

July 9, 1874. F. MAY, Chief Cashier.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—"Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly; Works, Euston-road, London.

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Epps and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Cassell's Household Guide."

Markets.

CORN EXCHANGE, MARK LANE, Monday, July 13.—Of English wheat only a few samples were on sale this morning, and they realised slowly the prices of Monday last. Imports of foreign wheat have been liberal during the past week. Foreign wheat met a fair demand for immediate consumption, at the recent decline, being 1s. per qr. for white, and 1s. to 2s. per qr. for red American on the week. The flour trade was dull, and 6d. to 1s. lower. Peas and beans were unchanged in value. Indian corn was fully 1s. lower. Barley of all descriptions was in moderate demand, and prices were in favour of buyers. Arrivals of oats are rather larger, and prices have given way 3d. per qr. since Monday last. Arrivals of cargoes at the ports of call are liberal. Wheat 1s. to 2s. per qr. lower on the week; Indian corn, 1s.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, White fine	—	to 66	Grey	42	to 44
" new	—	53	Maple	44	47
red fine	—	60	White, boilers	42	47
Ditto new	—	54	Foreign	44	45
Foreign red	57	57	RYE—	42	44
" white	61	64	OATS—		
BARLEY—			English feed	26	33
Grinding	34	37	" potato	—	—
Chevalier	—	—	Scotch feed	—	—
Distilling	40	45	" potato	—	—
Foreign	40	44	Irish Black	26	29
MALT—			" White	25	30
Pale, new	76	81	Foreign feed	27	29
Chevalier	—	—	FLOUR—		
Brown	56	61	Town made	47	54
BEANS—			Best country households	44	47
Ticks	43	44	Norfolk and Suffolk	38	43
Harrow	46	50			
Pigeon	50	56			
Egyptian	44	45			

METROPOLITAN CATTLE MARKET, Monday July 13.—The total imports of foreign stock into London last week consisted of 11,296 head. In the corresponding week last year we received 26,414; in 1872, 22,591; in 1871, 17,497; in 1870, 1,585; and in 1869, 15,160 head. The cattle trade has been quiet to-day. The supplies have been somewhat increased, whilst the weather has been rather unfavourable, hence the depressed tendency. As regards beasts, the receipts from our own grazing districts have been on a fair average scale. The demand has been moderately active, butchers purchasing with caution, and the quotations have ruled in favour of buyers. The best Scots and crosses have with difficulty made 5s. 10d. per 8lbs., 5s. 8d. being the more general top quotation. From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 500; from Lincolnshire, Leicestershire, and Northamptonshire about 2,000; from other parts of England about 800; and from Scotland 15 head. The foreign side of the market has been tolerably supplied with beasts, for which the demand has ruled heavy at drooping prices. There have been 486 Tonning, 183 Dutch, 142 Spanish, and 98 Gothenburg. With reference to sheep the receipts have been on a fair average scale. A dull demand has prevailed, and prices have ruled 2d. per 8lbs. lower than on Monday last, the best Devons and half-breds making 5s. to 5s. 2d. per 8lbs. Lambs have been quietly dealt in at 6s. to 7s. per 8lbs. Calves have been in moderate supply and limited request at late rates. Pigs have been dull. At Deptford there have been no beasts.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	0	to 4	6	Pr. coarse wooled	4	10	5	0
Second quality	4	8	5	0	Prime Southdown	5	0	5	2
Prime large oxen	5	6	5	8	Lge. coarse calves		0	4	6
Prime Scots	5	6	5	10	Prime small	5	2	5	4
Coarse inf. sheep	4	6	4	8	Large hogs	3	10	4	2
Second quality	4	8	4	10	Neat sm. porkers	4	6	4	10

Lambs, 6s. to 7s. 4d.

METROPOLITAN MEAT MARKET, Monday, July 13.—A short supply of meat was on sale here to-day, owing to the hot weather, and the trade was slow.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	to 4	0	Inferior Mutton	3	4	to 4	0
Middling do.	4	2	4	6	Middling do.	4	0	4	8
Prime large do.	5	0	5	4	Prime do.	4	8	5	0
Prime small do.	5	0	5	4	Large pork	3	4	3	8
Veal	4	4	5	0	Small do.	4	4	4	8

Lamb, 5s. to 5s. 4d.

PROVISIONS, Monday, July 13.—The arrivals last week from Ireland were 422 firkins butter and 2,304 bales bacon, and from foreign ports 31,777 packages butter and 5,155 bales bacon. The extremely hot weather has checked the sale of butter; in Normandies and Jerseys but little alteration to notice in value; some parcels, affected by the weather, sold at irregular prices; best Dutch advanced to 120s. to 140s. But little doing in Irish: a few Clonmels sold at 127s. free on board. The bacon market remains steady, without alteration in prices, excepting Limerick meat, which declined 2s. per cwt.

HOPS, BOROUGH, Monday, July 13.—Since our last report the very unfavourable letters which have reached the Borough from all parts of the plantations have caused many buyers to operate, and prices have been quoted from 5s. to 8s. dearer, and show a decidedly upward tendency. The hot suns have sent the bulk of the plantations black, and to-day fresh fly is reported in the Weald of Sussex. Yearlings and olds have participated in the advance, and very few are to be obtained, holders declining to sell under the present circumstances. Bavarian and Alost advices state that a fair sprinkling of vermin still exists, and in many places the bine is extremely backward.

POTATOES, Borough and Spitalfields, Monday, July 13.—There are large and increasing arrivals of all kinds of potatoes, and prices gradually weaken; but there is little demand for them. Foreign potatoes are dull, on rather lower terms. English round potatoes are selling at 7s. to 9s., but are now obtainable at 6s. 6d. to 7s. 6d. per cwt. Round foreign potatoes are worth 6s. to 8s., and kidneys 9s. to 11s. per cwt. Last week's imports into London were: 180 packages Dunkirk; 4 Lisbon; 6,810 Rotterdam; 90 tons Jersey; 336 Boulogne; 100 botes and 15 tons Barfleur; and 70 baskets Antwerp. The arrivals at Southampton amounted to nearly 14,000 baskets, &c.

SEED, Monday, July 13.—There has been nothing passing in English cloverseed. Foreign qualities, both white and red, met more inquiry; but, for want of a supply of good, few sales were effected. New trifolium from France was held 2s. to 3s. per cwt. higher, but little offering for the present. White mustardseed has been sold in small lots, without any variation in their value. No brown of fine quality offering. Canaryseed was scarce and somewhat dearer. Very little English appears to have been grown last season. Old winter tares were held rather higher. Turnipseed was steady in price and demand.

OIL, Monday, July 13.—Linseed oil has been dull and drooping. Rape has been neglected. For other oils the market has been inactive.

Advertisements.

TO CAPITALISTS.—A FIRM of COMMISSION MERCHANTS, doing an extensive business, REQUIRE £20,000, for which interest, or a share in the business, as preferred, will be given. The house is one of undoubted stability, and particulars will be given to principals only.—"G," Theobald, Brothers, and Miall, Accountants, 30, Mark-lane, E.C.

TO TENANT FARMERS and OTHERS proposing to EMIGRATE to NORTH AMERICA.

For full information relating to IOWA and NEBRASKA, and to the very desirable Lands now to be purchased in those fine Agricultural States on favourable terms, apply in person, or by letter, at the Offices of the BURLINGTON and MISSOURI RIVER RAILROAD COMPANY,

16, South Castle-street, Liverpool;
13, Queen Victoria-street, London, E.C.
HAMILTON A. HILL, European Agent.

SOME OF THE MOST EMINENT PHYSICIANS OF THE DAY RECOMMEND

WATERS' QUININE WINE

As the best Restorative for the Weak.

Sold by all Grocers.

WATERS AND SON,
34, EASTCHEAP, E.C.

THE ANNUAL RECEIPTS of the BIRKBECK BUILDING SOCIETY
EXCEED THREE MILLIONS.

FIFTY THOUSAND POUNDS ready to be advanced by the BIRKBECK BUILDING SOCIETY on Freehold and Leasehold Securities at
FIVE and SIX PER CENT. INTEREST.
Repayable by Easy Instalments.

HOW to PURCHASE a HOUSE for TWO GUINEAS PER MONTH,
with immediate possession and no rent to pay.
Apply at the Office of the BIRKBECK BUILDING SOCIETY, 29 and 30, Southampton-buildings, Chancery lane.

HOW to PURCHASE a PLOT of LAND for FIVE SHILLINGS per MONTH,
with immediate possession,
Either for Building or Gardening Purposes.
Apply at the Office of the
BIRKBECK FREEHOLD LAND SOCIETY,
29 and 30, Southampton-buildings, Chancery-lane.

BIRKBECK BANK. Established 1851.
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Current accounts opened similar to Joint-Stock Banks, but without any stipulation as to amount of balance to be kept by the customer.
Cheque books supplied.
Purchases and Sales effected of English, Foreign, and Colonial Bonds, and advances made thereon.
Office hours, Ten till Four; on Mondays, from Ten till Nine; and on Saturdays, from Ten till Two o'clock.
A Pamphlet, containing full particulars, may be obtained gratis.
FRANCIS RAVENSCROFT, Manager.

SWEDENBORG'S TRUE CHRISTIAN RELIGION.
The Swedenborg Society hereby OFFERS GRATUITOUSLY a COPY of the above important work to CLERGYMEN of the CHURCH of ENGLAND and Ministers of every denomination giving their names and addresses to Mr. J. Speirs, Agent, at the Society's House, 36, Bloomsbury-street, W.C., or, if by post, on receipt of Tenpence in stamps for its transmission.

THOMAS BRADFORD and CO., WASHING, WRINGING, and MANGLING MACHINE MAKERS, LAUNDRY ENGINEERS, and DOMESTIC MACHINISTS, have REMOVED from 63, Fleet-street, E.C., to their extensively-enlarged premises—
Nos. 140, 142, and 143, HIGH HOLBORN, W.C.
Wholesale and Works Department, Nos. 3 and 4, Bloomsbury Market (adjoining premises).
Branch Works for all kinds of Laundry Engineering and Repairs (also contiguous premises.)
SHOW ROOMS AND RETAIL DEPARTMENT—
Nos. 140, 142, and 143, HIGH HOLBORN, W.C.
(the end nearest Oxford-street).
Manchester Offices:—
Cathedral Steps and Peel Park Works.
Catalogues free by post.

EXCELSIOR GAS BATH, £5 10s. 0d., complete with Linen Airer.—Sole maker, G. SHREWSBURY, 59, Old Bailey, E.C. Factory, 98, Barrington-road, East Brixton, S.W.

REMOVING or WAREHOUSING FURNITURE, &c., application should be made to the BEDFORD PANTECHNICON COMPANY (Limited), for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required.—Address, Manager, 194, Tottenham-court-road, W.C.

SMOKY CHIMNEYS.—Our Chimney-tops never fail to cure. We fix them "No Cure, No Pay," or send them to all parts on trial and approval.
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ROYAL POLYTECHNIC.—SAFETY against FIRE and SMOKE: New Lecture, with Brilliant Experiments, by Professor Gardner.—ODDS and ENDS: New Musical Entertainment, by Mr. Seymour Smith; and the BABES in the WOOD: an Old Story Newly Told (with a Ghost Scene), written by Dr. Croft.—RUSSIA and the TZAR: a New Lecture, by Mr. B. J. Malden.—The OXY HYDROGEN MICROSCOPE: New Experiments by Mr. King.—And all the usual attractions. The most wonderful Shilling's worth in the world. Open 12 and 7. NOTE.—Yearly Tickets, including Reserved Seats, One Guinea.

KAYE'S WORSDELL'S PILLS.
For upwards of half a century these Pills have been esteemed as most effectual both for the prevention and cure of disease. From their timely use rendering the doctor unnecessary, they are universally known as
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To be had of all Chemists, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

LIVER PILLS WITHOUT MERCURY.—Only two Medicines really act upon the Liver,—one is Mercury, or Blue Pill; the other, Dandelion. Thousands of constitutions have been destroyed by Mercury, Blue Pill, or Calomel. The only safe remedy is
DR. KING'S DANDELION AND QUININE LIVER PILLS,
which act very gently on the liver, giving immediate relief in all cases of bile, indigestion, sick headache, loss of appetite, giddiness, spasms, heartburn, flatulency, nervousness, gout, and all disorders of the stomach and bowels.—Manufactured by J. Rorke, 47, Mortimer-street London, W., and sold all over the world by every respectable Chemist and Medicine Vendor, in boxes, 1s. 1½d., 2s 9d., 4s 6d., and 11s. each.

PURE VEGETABLE CHARCOAL the NEW CURE for INDIGESTION, BILIOUS and LIVER COMPLAINTS. RECIPE for preparation and use, together with trial box of Concentrated Charcoal DIGESTION PILLS sent free on application.—Enclose stamped address to Secretary Sanitary Carbon Co., Nottingham.

LADIES' ENAMELLED KID WALKING BOOTS,
21s., beautifully made. Button, Elastic, or Balmoral. Soft House Boots, 5s. 6d., sent free on receipt of remittance. Illustrated Catalogues post free.
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IRON CHURCHES, SCHOOLS, &c.
ON AN IMPROVED SYSTEM.
Tasteful in Design, Economical, Durable Quickly Erected, and Removable without Injury. Prices on application.
ISAAC DIXON,
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THE "WORCESTERSHIRE,"
Pronounced by Connoisseurs, "The only Good Sauce,"
Improves the appetite, and aids digestion.
Unrivalled for piquancy and flavour.
ASK FOR LEA AND PERRINS' SAUCE.
BEWARE OF IMITATIONS,
and see the Names of LEA & PERRINS on all bottles and labels.
Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

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CLARKE'S WORLD-FAMED BLOOD MIXTURE,
The GREAT BLOOD PURIFIER and RESTORER,
For cleansing and clearing the blood from all impurities, cannot be too highly recommended.
For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.
It Cures Old Sores,
Cures Ulcerated Sores on the Neck,
Cures Ulcerated Sore Legs,
Cures Blackheads, or Pimples on the Face,
Cures Scurvy Sores,
Cures Cancerous Ulcers,
Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.
As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.
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COALS.—LEA and CO.'S PRICES.—Hetton or Lambton, 31s.; 2nd Wallsend 31s.; best Wigan, 29s.; best Silkstone, 29s.; new Silkstone, 27s.; Best Clay Cross, 29s.; Clay Cross Seconds, 27s. Derby Bright, 26s.; Barnsley, 26s.; Kitchen, 24s.; Hartley, 23s.; Cobbles, 23s.; Nuts, 23s.; Steam, 24s.; Coke, 16s. per 12 sacks. Cash. Screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and South Tottenham, N.; and 4 and 5 Wharves, Regent's Park-basin.

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	Business, Morning, and Travelling.	Visiting, Frock, and Clerical.	Evening Dress.	Business, Morning, and Travelling.	Visiting, Frock, and Clerical	Evening Dress.
A	36s.	43s. 6d.	43s. 6d.	17s. 6d.	25s.	—
B	42s.	49s.	49s.	21s.	29s.	29s.
C	50s.	57s.	57s.	26s.	33s.	33s.
D	59s.	68s.	64s.	33s.	42s.	38s.
E	75s.	83s.	78s.	42s.	50s.	45s.
F	81s.	91s.	86s.	45s.	55s.	50s.
G	94s.	104s.	99s.	55s.	65s.	60s.
H	102s.	112s.	107s.	60s.	70s.	65s.
I	116s.	130s.	121s.	70s.	84s.	75s.

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CLASS.	OVERCOATS.		TROUSERS.		WAISTCOATS.	
	Driving, Walking, and Clerical.	'Ulster,' for Travelling.	Business, Morning, and Sydenham.	Clerical and Dress.	Business, Morning, and Travelling.	Evening Dress.
A	21s.	30s.	12s. 6d.	—	6s.	—
B	28s.	42s.	14s.	14s.	7s.	—
C	33s.	50s.	16s.	16s.	8s.	12s.
D	42s.	60s.	17s. 6d.	17s. 6d.	8s. 6d.	14s.
E	50s.	70s.	22s.	22s.	11s.	16s.
F	55s.	75s.	24s.	24s.	12s.	18s.
G	65s.	84s.	—	26s.	13s.	20s.
H	70s.	90s.	—	28s.	14s.	22s.
I	84s.	100s.	—	30s.	16s.	24s.

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The C and D classes are recommended in the "Wear-resisting Fabrics."
Suit for a Boy four feet in height, C class, 25s.; D class, 30s. 6d. Gentlemen's Business or Tourist Suits, C Class, 50s.; D class, 59s.
THE NEW ILLUSTRATED BOOK of FASHIONS, containing 45 Portraits of Boy Princes, eminent Statesmen, and Merchant Princes (with brief biographical memoirs). Price 6d., or gratis to purchasers.
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At a Meeting of the Executive Committee of the Society for the Liberation of Religion from State-Patronage and Control, held July 9th, 1874, it was RESOLVED:—

That this Committee, having considered the provisions of the Endowed Schools Acts Amendment Bill, brought in by Her Majesty's Government, is of opinion:

1. That the measure repudiates the principle—unanimously accepted by both political parties in 1869—that all classes of the community, without regard to sectarian distinctions, have an equal right to share in the advantages and government of the ancient educational foundations of the country—which principle has been reaffirmed by recent legislation relating to the national Universities.

2. That it is calculated to hinder the work of education, by limiting the choice of the governing bodies, and of the schoolmasters to members of particular churches, and by creating religious bitterness, which will follow the revival of ecclesiastical inequality.

3. That, therefore, in the interest alike of religious equality and of national education, it is important that the bill should be strenuously opposed, both in Parliament and in the country, and that the Society's supporters should immediately communicate with their representatives on the subject.

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